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SALUTE TO DENMARK (Editorial, Page 4)

THE CANADIAN JEWISH NEWS

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Sol Machat
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Libya Premier calls French bluff; says he is at war with Israel

JEWS ASKED TO ACT AGAINST PARIS BETRAYAL

FEAR ANTISEMITISM

LE MONDE ACCUSES HIM OF LIES.-French Foreign Minister Maurice Schumann

Jerusalem (JCNS). - The emigration of some 300,000 Jews, mainly from countries with advanced economies, can be expected within the next five years, Mr. Shimon Peres, the Acting Minister of Absorption, said here recently.

Mr. Peres, who was addressing the Jerusalem Journalists' Luncheon Club, is known for his realistic and sober thinking, and observers believe he must have some solid basis for his estimate.

The number of possible immigrants recently given by the Jewish Agency is 60,000 for 1970, but so far no one has predicted that this high rate will continue.

In his luncheon speech Mr. Peres declared that the present activity among Jews called for new creative thought on economic and social problems. It would ensure that Israel would continue to attract them and that Israel's defensive efforts would be complemented by a national readiness for a peaceful future.

UNABLE TO COPE

Mr. Peres' major task in the Cabinet is to look after the economic development of the administered Arab areas and to alleviate the plight of the refugee population, but he refused to reveal his plans. He said they must first secure Cabinet approval before being made public.

Meanwhile, a conference of Jewish Agency emissaries now being held here was told recently that pressure for emigration from France to Israel had grown so much that Agency offices there were unable to cope with it. The rise in emigration is attributed to the growing fear of antisemitism following the anti-Israel policy of the Pompidou Government and the selling of Mirage jets and armaments to the Arabs.

Center of Lebanese revolt

ISRAELIS DESIGNED MIRAGES FOR TRIPOLI

Tel Aviv (JCNS).- France has decided on far-reaching new arms deliveries to the Arabs, while formally maintaining indefinitely a full embargo on arms shipments to Israel.

Libya is to receive not the Mirage-3 interceptors, as earlier announced, but the Mirage-5 light fighter-bombers produced by the Dassault factory to Israeli plans and specifications, and suitable to the area's climate.

Thus France will not only indirectly supply Egypt with planes she refuses to deliver to Israel, despite signed contracts and payment received, but will also give the Arabs the fruit of Israeli knowledge. This was entrusted to Dassault at a time of mutual confidence and Franco-Israeli cooperation in arms development, the press said recently.

GERMANY BIGGEST IMPORTER

Hamburg (JCNS).- For the first time, West Germany was the leading importer of Israeli citrus fruit during the 1968-69 season. Britain came next.

This was announced by the local office of Israel's Citrus Marketing Board at the beginning of the new season.

SAYS, JEWS HAVE NO RIGHT TO RELINQUISH ANY TERRITORY IN THE LAND OF ISRAEL TO ANOTHER PEOPLE. - The famous world Hasidic leader Rabbi Menahem M. Schneerson, the Lubavitch Rebbe, who told thousands at a rally in Brooklyn, New York, last Saturday night, that no Jew has a right to evacuate territory of the Holy Land "which is the inheritance of Israel." The Land of Israel, he said, by divine promise, belongs to the people of Israel.

Speaking in parables, Rabbi Schneerson said that a "lamb should never trust wolves" who are "ready to defend it." Jewish leaders should learn from history and act accordingly.

Without mentioning the name, Rabbi Schneerson criticized sharply Dr. Nahum Goldmann's private "peace movement" who travels around the world as if he were a representative of the Jewish people, the Rebbe said; he is not.

A Jewish leader, he said, must believe profoundly in the divine character of Israel and understand events of the last decades.

The Rebbe's statement was broadcast by short wave through the Israeli networks.

EGYPT JAILS FULL

Haifa (JCNS).-Many Jews are still being held in Egyptian prisons in terrible conditions and subjected to brutal treatment, according to a French tourist who recently visited Egypt and is now on a visit to Israel.

He said that most of the Jews who were imprisioned at the outbreak of the Six Day War in June, 1967, had been detained in three prisons: Tourah, Abu Zaabal and Les Barrages, in the Cairo area.

Some of them who did not hold Egyptian nationality, were released a few months ago and expelled from the country, being taken from prison straight to the airport in handcuffs.

The tourist said that conditions were worst at Abu Zaabal, where at one time 78 Jews were shut up in a cell measuring only 26 feet by 14. They were allowed only half-an-hour's exercise a day. Warders beat them as they walked round the prison yard.

The prisoners' ages ranged from 16 to 74. They included a number of mental patients taken there straight from hospital.

BAD FOOD

The food was extremely bad, consisting mainly of hard beans, black bread and water, with an occasional cup of tea.

The tourist said he had reliable information that, when they arrived at the Abu Zaabal prison, the Jews had to fill in forms stating the reason for their arrest. When they asked the warders what reason to give, they were told: "Because I am a Jew."

One of the warders had been particularly brutal, and had broken his thick club on the back of one Jewish prisoner because he had moved his head after he and his companions had been ordered to sit cross-legged with heads bowed.

During the past few months, the tourist said, Jewish prisoners at Les Barrages had met young Egyptians who had evaded military service. The Egyptians were said to have declared that they preferred three years in jail to serving with the Egyptian forces.

According to the tourist's information, as many as 40 Egyptians a month are being jailed for evading army service.

EBAN TO BONN

Tel Aviv (JCNS). - Abba Eban, the Israeli Foreign Minister, is expected to make an official visit to Bonn early next month. This was decided by the Cabinet at its weekly meeting in Jerusalem.

At the meeting, Mr. Ezer Weisman, the Gahal Minister of Transport, caused a minor sensation when he refused to join Mr. Menahem Begin, the leader of Herut and Minister without Portfolio, who opposed Mr. Eban's visit to Bonn.

Thus, in the first controversial vote in the new Cabinet, a Gahal Minister, demonstratively refused to tow the Begin line, showing determination to take an independent course of action from his leader.

Mr. Begin may react in the party leadership, but sanctions are ruled out.

Only four Ministers finally supported Mr. Begin's proposal to call on Mr. Eban to renounce his visit.

CANADIANS PRAISED

"We are not officially at war, yet our defense costs are three-and-a-half-times as much as pre-Six Day War Days and twice as much as the actual cost during the 1967 War. This is on account of the increased costs of defense, the more sophisticated weaponry and the increased difficulties in obtaining our defense needs," Pinchas Sapir, Israeli Minister of Finance told an Emergency Dinner Meeting at Montreal's Shaar Zion Synagogue last Sunday evening.

"A one hour artillery barrage to knock out an Egyptian Radar installation cost Israel $100,000. A single flight of one of our Jet-Bombers cost $50,000 . . . Phanthom bombers, if and when we can get them, cost $6 million each. This is the high price we must pay for survival . . . $3 million per day . . . day in and day out."

Mr. D Lou Harris, national chairman of State of Israel Bonds, stated that Israel's current needs will set a 1970 Canadian Bond Sales goal of 50 percent more than 1969.

Mr. George Scott, general chairman of Montreal Israel Bond Organization told the audience that the rebirth of Israel has given Jews of the world a human dignity and proud, purposeful existence they have not enjoyed for centuries.

THANKS CANADIAN JEWRY. - The Honorable Pinhas Sapir, Israel's Minister of Finance, who addressed an emergency meeting of the State of Israel Bonds in Montreal's Shaare Zion last Sunday. Mr. Sapir said Israel is greatful to Canadian Jewry for making it possible to develop its industry and commerce through the State of Israel Bonds.

LA TRIBUNE JUIVE: WHEN DEALING WITH POMPIDOU, FORGET PRE-AUSCHWITZ COMPLEX

by the CJN diplomatic editor

The leader of Libya's "revolutionary government" Muammar Kadafi hinted in a statement made Monday in the capital city of Tripoli that French Foreign Minister Maurice Schumann was lying when he told a French Parliament committee last weekend that French arms will not be used against Israel.

Kadafi distinctly declared that "Libyan troops" will be involved very soon "in the conflict" with the Jewish state. In fact, the Libyan Premier told army troops who had just completed their training under Egyptian officers that they "are expected to fight the Arab war for Palestine".

FRENCH PUBLIC OPINION AROUSED

. The statement by Kadafi came a few days after France's leading newspaper Le Monde, in a front page editorial entitled "The fear of the truth," accused the Paris regime of lying to the French people.

Le Monde stated that the government of France is misleading its citizens as to the true meaning of the arms agreement with Libya.

The newspaper reminded Pompidou and his ministers that when the New York Times broke the silence about the Arab-French arms negotiations on December 19th, it was hinted that this was a "false alarm" in order to cause trouble at the Rabat conference. Why, asks Le Monde, has France denied this report and offended a great American newspaper?

. Le Monde is only one of many French newspapers criticizing the government for double talk. The French press openly states that both the United States and Israel now consider Paris as much involved with the Arab revengists as is Moscow.

REVOLT IN LEBANON?

The most important news item from the Middle East is a report from Beirut that villagers near the Israeli border are revolting against the policy of the Lebanese government that tolerates the Al Fatah on its territory. They do not wish to be involved in any belligerency between the terrorists and the Jewish state.

. Under the pressure of the population, the Beirut government last weekend ordered the "commandos" to evacuate two southern towns, Hasbaya and Nabatiye, following demonstrations in which an Al Fatah office had been set afire by the angry townspeople.

The situation in Lebanon is very critical because most of the Lebanese citizens are demanding a halt to the activities of the terrorists on their territory.

JEWISH PROTEST IN FRANCE

. The last statement by Maurice Schumann in which he "explained" the French arms deal has not pacified the 600,000 Jews of France. In fact, a leading French Jewish newspaper, La Tribune Juive, editorially demanded that members of the Pompidou government should not be invited any more to any ceremonies held in synagogues. The same should apply to those politicians who have not taken a stand against the official French policy with regard to the Arabs.

. The newspaper also suggests that the traditional prayer recited on the Sabbath for the President should be altered, and his office should be omitted. The new text, according to the La Tribune Juive, should read:

"...that France may enjoy continuous peace in that she may find again (instead of keep) its glorious position among the nations."

WARNS AGAINST PRE-AUSCHWITZ COMPLACENCY

. The Jewish communities, says "Tribune Juive," should desist from the old policies of laisser-aller and free themselves from the complexes of another age, the pre-Auschwitz era. "They cannot continue to be accomplices of our government position in the Middle East.::

. In the meantime, Israel continues to soften up the military strength of Egypt by destroying its air fields and defense positions. It also made clear that Jerusalem will not discuss the surrender of any occupied territory without direct negotiations with the Arab governments involved.

See cartoon page 7

Commentary

by M.J. NURENBERGER

SECULAR YIDDISH: A DEAD RELIGION

In the Europe that was, especially in Central and Eastern Europe where Yiddish was a language of the masses, Jewish political parties were fighting a *Kulturkampf:* about the *national language of the national Jewish minority.* In Poland, in Russia, in one area of Czechoslovakia, in Rumania, in Lithuania, in Latvia Jews considered themselves a national minority. In some of these countries the Jews were recognized as a distinct, ethnic group. Before the liquidation of Yiddish culture in the Soviet Union, Communist Russia considered the Jews not only a minority selected for special discriminatory treatment but a nationality with rights to schools in its own language.

In all these states the conflict within the Jewish community was between Zionists and anti-Zionists essentially: to the Zionists who had been orientated upon eventual emigration to the Land of Israel, the national language of the Jewish community was Hebrew; to the radical anti-Zionists, the Communists, the Social Democratic Bund, the tongue of the Jewish nationality was Yiddish. In the Soviet Union, the Yevsektzya, the Jewish section of the Communist Party of the USSR, *imposed* upon the Jewish people Yiddish as the *national* language. Only among the Sephardic Jews in Soviet Georgia and in other areas where the non-Ashkenazim were in the majority there was no coercion to accept Yiddish as the people's language. Parenthetically, today the Jewish communities in Soviet Georgia are the least assimilated because the Ukase against Hebrew which affected all Yiddish speaking Jews had not been carried out. There the Jews still could "not belong" to the Jewish nationality whose language was Yiddish by decree and where children were forced to attend anti-religious, Communist schools where the instruction of atheism was given in Yiddish.

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Thus in the Europe that was, the cultural battle was basically that between Zionists and anti-Zionists. The schools built by Zionists in Poland, Lithuania, Latvia adopted Hebrew as the language of instruction. The emissaries of the Palestine Labor Movement and the Revisionist Betar who operated in eastern Europe in the Hehalutz movement, preparing prospective pioneers for the Holy Land, educated these young men and women first to speak Hebrew, not Yiddish, the language of exile, of Galut, of Diaspora. Of course, most of them spoke Yiddish, wrote Yiddish, published newspapers in Yiddish—but propagated the idea that *only* the historic language of the Jewish people, its national language, the language with which it entered the arena of civilization, was Hebrew—and there can be no instrument for reviving a Jewish nation on its ancestral homeland other than Hebrew. Because of this movement fought by the Communists, leftist Socialists, the Bund and other Yiddishists, an effort which had created many intercinine strife, Hebrew in Palestine prevailed and all those orientated upon the renaissance of the country fought for Hebrew.

There is no doubt about it that all loved Yiddish as a part of folklore. But because of the influence of the Histadrut in Palestine, no Yiddish newspapers were allowed to appear in pre-Israel days. The leaders of the Labor Movement as well as those of the other Zionist parties in Palestine adopted Hebrew surnames. David Green became David Ben Gurion; Pinchas Lublianiker became Pinchas Lavon; Czaczkes became Agnon, the great novelist.

There were protests from Yiddishists. Only many years after the establishment of the Jewish state did the Government of Israel permit a Yiddish newspaper to appear daily. In 1949 there was a Cabinet meeting at which a permit for a Yiddish daily was refused because it could interfere with the adjustment of new immigrants to integration through Hebrew.

Permits were refused in Israel while there were dailies in German, English, French, Hungarian and other languages. The explanation was that none of these languages would compete with Hebrew: but Yiddish would. Thus the official languages to this day are Hebrew and Arabic with French as the tongue of diplomacy.

Yiddish is not taught in any school on the elementary or secondary level. There is a chair for Yiddish at the Hebrew University as there are departments for other languages. But legally Yiddish in Israel, to this day, is a foreign language since all Israeli political parties are in agreement that there can be only one language uniting the people the world over – Hebrew.

Several years ago in New York, David Ben Gurion, then Prime Minister, intentionally shocked a meeting of the Yiddish Writers Club when he told us: "Yiddish grates my ears." The renaissance of the Jewish people culturally is the rebirth of Hebrew which, in fact, is no less a miracle than the revival of the Jewish Commonwealth.

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Recently on this continent, especially in Canada, some outmoded organizations, established during the period of immigration when newcomers created "Jewish representative bodies," which are now left without any raison d'être, have become active in promoting Yiddish.

Naturally there is a nostalgia in all of us for Yiddish, for its beauty, for its rich vocabulary, for its soul-appealing quality. So is any memory of the Europe that was and never can be resuscitated. We all rejoice when we hear the sound of Yiddish in some yeshivot where the Talmud is being studied in this beautiful folk tongue.

But this Yiddish of the yeshiva and the Bet Hamidrash always has been at war with the so-called secular Yiddish culture in Central and Eastern Europe. This secular atheistic Yiddish culture was supposed to replace the Torah of Sinai by which we have survived.

However, this secular Yiddish culture is dead and buried for it never accepted the continuity of Jewish culture from Sinai to the yeshiva. In fact, when the Soviet Union established Yiddish schools, the late Lubavitcher Rebbe circulated a letter to all devout Jews not to send their children to Yiddish schools for those schools educated "anti-Jews", religiously and nationally.

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Yet here we have some radicals, the spiritual fathers of today's New Left, brought up in the tradition of the *secular* Yiddish *religion.* There are former Communists, former Bundists who dream of a "Jewish nationality" in a self-imposed ghetto where children would speak Yiddish and be equated in the spirit of such literature as was produced in the anti-Zionist era of European Yiddish culture. The organizations without "masses" find in these would-be radical activists the element that would give some "representative" Jewish groups a new image—a new illusion. Of course, these radicals have not brought up their own children to speak Yiddish, to live in a linguistic ghetto. Yet they envy the success of the Hebrew day school which has won over the North American Jew striving to become a part of Hebrew tradition and to be linked with Israel by the Hebrew language.

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All this may be irrelevant to what transpires in the Jewish communities throughout the world. And it would be were it not for the deplorable fact that because of certain leftist pressure groups Jewish community-funds are made available to those who sang yesterday the praises of the Soviet secular, anti-religious and anti-Jewish Yiddish culture.

***There is no secular Yiddish culture.* The great Yiddish writers in America, such as Isaac Bashevis Singer and Aaron Zeitlin, are not Yiddishists. They are orientated to the miraculous revival of Hebrew culture in Israel. Meeting to promote Yiddish will not revive Yiddish. Unfortunately, except for the ultra-orthodox yeshivot there are no children today whose mother tongue is Yiddish. The language unifying our people and creating the consciousness of this continuity which began at Sinai is Hebrew. Anything else is pure nonsense.**

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So far as our organized Jewish community is concerned, publicity drives for secular Yiddish culture contain an element of utter hypocrisy. The president of the organization which would promote Yiddish for the benefit of appeasing the nostalgia of radicals for a Kulturkampf in eastern Europe doesn't himself understand a word of Yiddish. But he thinks it perhaps is necessary for those "in the ghetto." We reject a linguistic ghetto.

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This new cheap publicity campaign about Yiddish reminds me of the famous meeting between Khrushchev and an American Jewish leader when Nikita was on his first official visit to the United States. Khrushchev, born and raised in a Ukrainian town (where he learned to speak Yiddish; he was a Shabbos goy), asked this leader why he did not speak to him in Yiddish when he asked for the reestablishment of Yiddish for Russian Jews. The red-faced leader replied: "In America we speak English."

TORONTO SYNAGOGUES AND ORGANIZATIONS

AUSCHWITZ MEMORIAL

This coming Sunday, January 25th, at 2:00 p.m. the Toronto Auschwitz Memorial Committee will hold a remembrance meeting marking the Auschwitz anniversary at the Y.M.H.A. on Spadina, corner of Bloor St.

The Auschwitz survivors have asked Mayor Dennison to declare January 27th as Auschwitz Memorial Day.

A Catholic priest and a Rabbi will participate in the nondenominational service honoring the four million exterminated in the Nazi horror camp. Also two former inmates will relate their experiences.

MACHZIKAI BNAI ISRAEL

The Machzikai Bnai Israel Congregation held their annual installation meeting at 279 Dovercourt Road on December 17th. Mr. Harry Pearlstein, President, chaired the meeting. Mr. Julius Marcus, Chairman of the Cultural Committee, introduced the guest speaker, Rabbi Dr. N. Rabinovitch, who gave an eloquent address on the struggles and challenges of ancient and modern Jewry. Meyer Feldman, Chairman of the Board, thanked the speaker. Miss Feldman entertained the members with several piano selections.

HEART RESEARCH FUNDS

Dr. D.R. Wilson, Toronto's First Heart Transplant Surgeon, will stress the importance of heart research and the vital need for funds, he will be guest of honor at the forthcoming Northland King David Lodge, B'nai B'rith Youth Organization Auditorium, 15 Hove Street.

On Heart Sunday, February 15th, members of the Northland King David Lodge, B'nai B'rith, assisted by the Youth Organization and other units, will canvass Bathurst Manor on behalf of the Heart Fund.

ADATH ISRAEL

* Rabbi Erwin Schild spoke on "How the Land of Israel influenced Jewish Destiny," at the Adath Israel Synagogue, on Thursday January 15th.

* Adath Israel Sisterhood held its general meeting on Tuesday, January 13th.

Adath Israel Synagogue will observe Annual Music Month concert featuring "The Music of Israel" on Saturday evening, February 7th. Special guests will be: The Four Ayalons; Nirkoda Israeli Dance Troupe, Temi Kernerman, Director. The Concert will feature Cantor A. Eliezer Kirshblum and the Adath Israel Choir.

The Youth Community of Adath Israel Congregation lead Services in the Main Sanctuary on Sabbath Morning January 17th.

Adath Israel Brotherhood presents their Annual Oneg Shabbat and Bar Mitzvah Service on Friday, February 20th at 8 p.m. Twenty-two B'not Mitzvah will participate with Rabbi Erwin Schild, Cantor A. Eliezer Kirshblum and the Congregational Choir.

BATH TORAH

On January 4th, the Beth Torah Brotherhood held a joint breakfast meeting with the Brotherhood of Beth Sholom Synagogue. Rabbi David Monson was guest speaker.

Rabbi Michael Celniker resumed his series of lectures on The Prayer Book (The Service of the Heart) on Monday, January 19th.

On Sunday, January 25th, a joint Brotherhood meeting will be held with the Beth Tikva Brotherhood. The guest speaker will be Rabbi Irwin E. Witty, Executive Director of the Board of Jewish Education of Toronto. He will speak on Jewish Education, Jewish Communial Priorities and Alienation of Youth.

BETH SHOLOM

Tuesday, January 27th, at 8:00 p.m. the cultural Committee of Beth Sholom Synagogue in conjunction with the Ontario Heart Foundation, will present a symposium and panel discussion.

"Forewarned is Forearmed" will be the subject of the discussion which will take place at Beth Sholom Synagogue, 1445 Eglinton Street, West.

Eminent doctors and scientists will discuss the risk factors and heart diseases.

Dr. Roy J Shepherd, School of Hygiene, University of Toronto, will discuss the physical activity aspects; Dr. Barbara McLaren, Dean, Faculty of Food Sciences, University of Toronto, will speak on the subject of Diet, Dr. Harding W. le Riche, School of Hygiend, University of Toronto, will discuss the Dangers of Smoking, and Dr. John D. Morch, Hypertension Department, Toronto General Hospital, will speak on the subject of Hypertension.

Dr. Michael A. Abbot, a member of the Board of Beth Sholom Synagogue, a specialist in cardiovascular diseases, will be the moderator and introduce the panelists.

A question and answer period will follow the panel discussion. A social hour will take place at the conclusion of the evening.

The Chairman of the Cultural Committee is Sidney Silver, Frank Cadesky, President of the Congregation, Rabbi Dr. David Monson is the spiritual leader of Beth Sholom Synagogue.

CANADIANS AT WORLD RALLY.-Torontonians who attended international planning conference at Hotel Delmonico in New York where a minimum goal of $250,000,000 in the sale of Israel Bonds was unanimously approved and accepted in response to Israel's crucial financial needs in economic development dollars for 1970.

Among those participating, from left to right: Moe A. Appel, national campaign director, State of Israel Bonds of Canada; Harry Frank, chairman of the Executive Committee, Toronto, State of Israel Bonds; D. Lou Harris, national chairman, State of Israel Bonds of Canada; Louis Boyar, chairman of the Board of the World Bond Organization; Mrs. Irving Sussman, past chairman of Toronto Women's Division; Irving Sussman, co-chairman of Toronto Synagogue Division; Mrs. Norman W. Shaul; Albert I. Lipton, director, Toronto State of Israel Bonds; and Dr. Norman W. Shaul, co-chairman of Toronto Synagogue Division.

HONOR LABOR LEADER. - David Cooper, Secretary of B. Borochov 124, Farband Labor Zionist Order, will be the honouree at a Banquet tendered to him by the Branch to which he has devoted many years of dedicated effort and devotion. The banquet will be held February 8, 1970, at the Labor Zionist Centre, 12 Viewmount Ave.

This year marks the 50th Anniversary of the Histadrut in Israel. To celebrate this event the Farband Labor Zionist Order has undertaken to raise $100,000 for a Medical Centre in Kfar Shalem, Israel, and B. Borochov Br. 124 has pledged to raise $35,000 to build and equip a Children's Wing in the hospital in honour of David Cooper on the occasion of his 70th birthday.

Dave Cooper was born in Keltz, Poland. He came to Toronto in 1913, obtained employment as a cloakmaker and became a member of the Cloakmaker's Union and one of the founders of Br. Borochov Branch 124, of what was then known as the Jewish National Workers Alliance.

A special committee of Branch 124, under the Chairmanship of David Zweig, decided to honour Dave Cooper by dedicating the Children's Wing of the Farband Medical Centre in his name.

The culminating event will be the Dave Cooper Testimonial Banquet February 8, with Professor Url Zohar of Haifa University as guest speaker, Tibor Kelen of the New York City Opera Company as guest artist and the music of Bill Berle and his orchestra.

Technion envoy in Toronto

SINAI LEICHTER

"Canadian Jews will now be called upon to help win Israel's industrial technological battle by supporting the famous Technion of Haifa, Israel's M.I.T."

This is the essence of a statement made this week in Toronto by the special representative of Technion who just arrived from the Holy Land to inform Canadian public opinion about the progress of this famous institution of learning. He is Mr. Sinai Leichter, a lecturer at the Hebrew University of Jerusalem, a well known scholar who has taken a leave of absence from his duties in the Jewish state in order to acquaint the community here of the needs of the Technion.

Mr. Leichter said upon his arrival, "There is not very much Canadian Jews can do on the defense lines along the Suez Canal or the Jordan River, but there is a great deal they can do to help win the battle for Jewish survival by aiding such institutions as the Technion."

Mr. Leichter then continued:

"In a recent statement to the Board of Governors of Israel's oldest university, the Israel Institute of Technology in Haifa, Defense Minister Moshe Dayan made the following statement:

"The Technion must persist in the vital role it has played in the past of strengthening the security of Israel. Its impact has been felt in many branches of our defense system, and Technion graduates are among the key officers in our Air Force and Navy, in our Armored, Signals, Artillery, Engineering and Ordinance units, and among the scientists in our Defense Research Establishment."

"Several months ago the Government of Israel appointed a special committee under General Amos Horeb to investigate the immediate needs for trained engineers and technologists in order to fulfill the Government's plans for developing science-based industries, aircraft production and other sophisticated branches of a new and modern economy. The findings of this committee stated that within the next four years, there will be a shortage of some 4,000 engineers, if the present pace of industrial expansion continues. In order to supply this kind of manpower, the Technion - M.I.T. of Israel, must expand its facilities and admit greater numbers of eligible students. In 1969 the student body grew from 4,500 to 6,400 and the number of professors and instructors had exceeded the 1,000 mark. A special problem are the 270 new immigrants, mostly from Eastern Europe, who after a certain period of preparatory work, had been admitted to the various courses of engineering, architecture and technology.

The basic need of Israel is to achieve the highest possible standards of technological training in order that the small nation could be in a position to compensate by quality for what it lacks in quantity. "We shall always be outnumbered by our enemies in the neighboring states," stated Moshe Dayan. "We must continue to cover this numerical gap as we did in the Six Day War - by quality; superior fighting spirit and fighting proficiency. But we must ensure a similar superiority in technological standards. This is now more urgent than ever when the Arabs have the benevolent guidance of one of the most advanced technological powers in the world," concluded Moshe Dayan.

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THE GREAT EVENT - THIS WEEKEND

Toronto Hasidim welcome Munkatsh Rebbe

MELAVE MALKA SATURDAY NIGHT

The Rebbe of Munkatsh, Harav Hatzadik Moshe Yehuda Leib Rabinovitz, will pay his first visit to Toronto this coming weekend.

He is arriving on Thursday, the 22nd of January, and will stay here until Tuesday, January 27th as the guest of the Munkatsh Hasidim in Toronto. Many hundreds are expected to welcome him.

During his Toronto visit the Rebbe will be the honored guest of David Weiszberg, at 87 Sultana Avenue.

This Friday night, January 23rd and Saturday morning, January 24th, Rabbi Rabinovitz will daven at the Yeshiva Yesodei Hatorah, Lawrence Avenue. The Hasidic Friday Night Tish will be held Friday evening, from 8:30 p.m. also at the Yesodei Hatorah.

The great event of this visit will be the Melave Demalka, Saturday night, January 24th, at the Yesodei Hatorah.

INHERITED MANTLE OF MUNKATSH LEADERSHIP.-The present Munkatsher Rebbe, Rabbi Moshe Yehuda Leib Rabinovitz, of Brooklyn (Boro Park) New York, who is the head of the Munkatsh Yeshiva in the United States and of the Kolel Munkatsh in Jerusalem.

Rabbi Rabinovitz is the son of the late Munkatsher Rebbe's only daughter. He was ordained by the Telshe Ye[illegible], and is considered one of the outstanding Hasidic s[illegible]rs.

Salute to the valiant, courageous people of Denmark!

In our age when so many conspire to silence the few who speak up for human dignity, civilized mankind hails the example of the Danish people and its government who so generously opened the borders of this little country to refugees from Red tyranny in neo-Stalinist Poland.

All free men, wherever they are, while expressing their admiration for a country which truly has become the haven of persecuted, remember with gratitude the courage of the Danish people who, during World War II, saved all its Jews from deportation by the Nazis.

For the second time in our generation little Denmark has shown itself to be THE great power, because of its moral dedication to human compassion and succor to the persecuted.

Whenever darkness descends upon our planet, light comes from the north, from Denmark.

Long live free Denmark!

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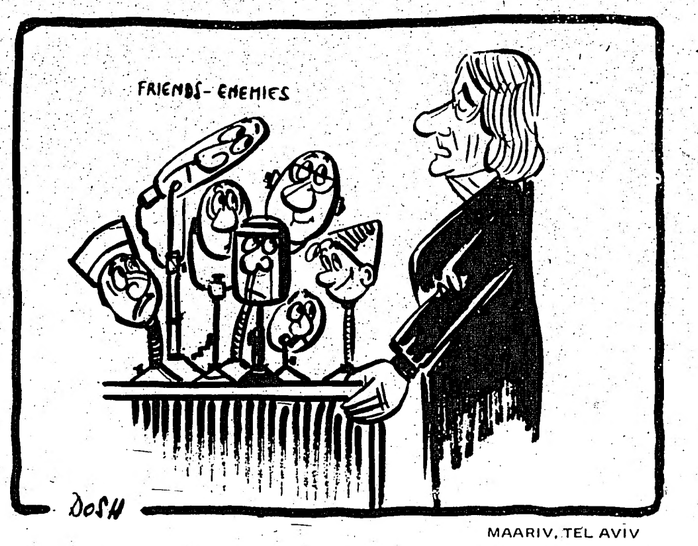
HEBREW CALENDAR
Friday, January 23, 1970 16th day of Shevat 5730.
Portion of the week: Beshalach
Candlelighting: Toronto 4:58; Montreal 4:29



MAARIV, TEL AVIV

VOICE OF ISRAEL

ASK THE RABBI
a JCNS featurette

QUESTION:
If one's house is let or sold to non-Jews do Mezuzot have to be removed?

ANSWER:
Mezuzot have only to be fixed to a dwelling in which Jews actually live. Therefore, a house owned by a Jew but let to a non-Jew does not require Mezuzot. There is, however, no obligation to remove them unless it is suspected that they might not be treated with reverence. The Talmud tells of Rabbi Judah the Prince sending a Mezuzah as a gift to a Gentile ruler.

QUESTION:
My synagogue has asked that leather shoes should not be worn in synagogue on the Day of Atonement. What is the reason for this?

ANSWER:
The Mishna (Yoma 8, 1) rules that in addition to the prohibition of eating and drinking it is forbidden to wear (leather) shoes on the Day of Atonement in order to practise "affliction" (see Leviticus 16, 31), i.e. self-denial. Two further reasons are mentioned in the later literature. Leather shoes are obtained by killing animals and while this is permitted it is not fitting that leather should be worn on the day on which Israel entreats God for compassion. Secondly, the shoes have to be removed when treading on holy ground (see Exodus 3, 5 and Joshua 5, 15) and the Day of Atonement is especially sacred.

QUESTION:
My son, our first-born, was delivered by Caesarean section. Does he need Pidyon Haben?

ANSWER:
Pidyon Haben, "redemption of the son," is the ceremony, based on Exodus 13, 11-15 (see Singer's Prayer Book, pp. 405-406), in which the first-born child, if male, is "redeemed" by the payment of a sum of money to a Cohen. Reform Jews do not normally follow this custom. Since the verse (13, 2) speaks of the "issue of every womb," the rabbis conclude that a child delivered by a Caesarean section (this was known in Rabbinic times) does not require Pidyon Haben.

Salute to Denmark

EXAMPLE TO WORLD

C.B.C. should be congratulated for its reportage on Denmark's hospitality to refugees from neo-Stalinist Poland. Last Sunday evening, Canadian TV viewers from coast to coast had an opportunity to behold the spectacle of a little country—two and a half million people,—giving a lesson in humanity to the rest of the world, this cruel Biafra-equated world—on both sides of the Iron Curtain.

This is the second time since the outbreak of World War II that Denmark has demonstrated a profound sentiment for the noblest of all emotions: effective human solidarity; compassion toward men and women persecuted because of their racial descent or religious faith.

The first such manifestation took place during the Nazi occupation of Denmark when Danes, like "thieves in the night", defied the Gestapo order to assemble all Jews in deportation centers. Instead, they move them, in little boats, across the sea to neighboring, neutral Sweden—to freedom and security.

This example of ethics in international relations, now is recorded history. Denmark is the *only* country where, during World War II, all those singled out by Hitler to die in Auschwitz had been rescued and live on to tell the story of a country geographically insignifiant, but greater than all in its moral commitment.

In Jewish history and in the annals of humanity the Danish people and their king of World War II days will be remembered as an example for generations to come.

For it is the Danes, during World War II, and in 1970, who lived up to the Biblical injunctions, "Thou shalt not stand idle by the blood of thy brother! "

This, perhaps, is the essence of human behavior, man to man, community vis-à-vis community, nation with regard to another nation. This is the essence. The rest, no matter how beautiful the metaphor, is but commentary.

letters to the Editor

Reports on visit to Arab countries

Dear Editor,

My name is Ernest Zuendel and I live in Montreal.

For several years, through the Letters to the Editor column, through articles, and debate on participation radio programmes, I have been critical of Israel and many of its policies towards the Arabs.

After an extensive visit to the Arab countries and to Israel - sponsored by no one - and paid for by myself, I would like, through the medium of your newspaper, to take this opportunity to let you and your readers, Jews, Arabs and Gentiles alike, know that I consider the achievements of Israel to be absolutely remarkable.

One can only marvel at the sight of reclaimed lands, whole regions of forested mountains, large areas of rock-cleared soil, and the long stretches of formerly barren desert now full of lush vegetation. The road system already in existence is one of the best in the area and is being expanded everywhere. The modern, clean cities, parks, public buildings and the orderly flow and movement of traffic are in striking contrast to the noisy, utter chaotic conditions that prevail in most other countries surrounding Israel. One cannot help but admire and appreciate the quiet efficiency of public administration and the police force.

Added to all the above must be the almost "electric charge of confidence" prevalent amongst the people of Israel. Young and old alike seem to be welded together, united in the task of building a viable new State.

After having toured the area of the Middle East, both the Arab and the Israeli sides, by plane, boat, and on foot as well as on camel back, I have come to the following conclusions: -

a) Whatever historically-based arguments the Arabs might have against the State of Israel, this State does exist. It is orderly, progressive and all its citizens and residents, regardless of creed or ethnic origin, enjoy stability and a level of prosperity higher than in the rest of the area.

b) The Arabs in Israel, be they 1948, 1956 or 1967 "residents" with whom I came in contact, live at least as freely and contentedly as their brothers in purely Arab States.

c) The Arabs living in the newly occupied areas are governed by Arab laws, use their own language for communication, and go to Arab schools. The officials are also Arabs, most of them still Arab appointed or elected, with many of them apparently being paid by Jordan as well.

d) No "Israelization" of the Arab population is being obviously attempted nor does it seem to be contemplated for the future.

From my observations, religious freedom for the Arabs is a fact.

Many Arabs may point out that all this might be so, but that their country is occupied etc. etc. etc. Frankly, after having seen how and where the Arabs live, and having talked with them and observed at first hand their style and pattern of life, I think it matters very little to the individual Arab man, woman or child who "governs".

Their life is a highly individualistic one, apart from being a constant struggle against hunger, disease, and dirt. Nothing is further from their mind or even their comprehension than lofty ideologies or geopolitical considerations.

If I may be allowed the liberty of over-simplification, the Arabs I came in contact with were above all "extremely practical types." They preferred making a deal, in all situations, with all kinds of people, and that certainly included foreign Jews and occupying Israelis. The few exceptions were students, politicians and "professional Arabs."

I want to add in closing, that not one single Arab or Mohammedan State I visited could be considered an improvement over Israel in any sphere.

To those who do not believe me, I have for them a very simple but absolutely effective answer - "Go, see for yourselves."

President Pompidou of France (right) with King Feisal of Saudia Arabia and an interpreter after the two leaders had lunched in Paris last week. Feisal said their discussions had been "delightful."

letters to the Editor

newspaper. We should feel no remorse about this. I believe that a vigorous campaign should be launched to publicize this fact. If Jews the world over unite in this endeavor we could make this a powerful weapon with which to strike at the corrupt government of France.

We must castigate those who would allow the dream of our people to be destroyed.

Harry Schiller
Willowdale, Ont.

KEEP SMILING

OBLIGING

An aunt from Tel Aviv arrived at a kvutza to visit her four-year-old nephew. He was playing with the other kindergarten tots in the swimming pool nude. Recognizing his relative, the boy joyfully came running up to her, dripping with water.

"Aren't you ashamed?" asked the prim aunt.

The youngster had no idea what she was talking about. About a week after her visit, he received a package from the city in which he found a garment he'd never seen before. He put it on and joined his playmates in the pool and when he was asked what the strange garment was for, he replied:

"So I can be ashamed."

KNOWS ALL

A little Israeli boy and his small girl friend were talking about marriage. "I know everything there is to know about getting married," boasted the boy.

"Tell me," urged his little playmate.

"Well," said the boy slowly, "first they go to a rabbi, and then there is a big banquet, and then at night the couple go into a room all by themselves."

"Go on," said the girl in eager anticipation.

"And then," continued the boy, "they lock the door --- and speak German."

Strange adventures

THE GENERAL ISN'T JEWISH, BUT HE FASTS ON YOM KIPPUR

Rabbi Norman M. Goldburg, Chaplain (Major) Retired U.S. Army, now serving as auxilliary chaplain at Fort Gordon, Ga., uses the follow-Patrick J. McGillicuddy, a fictional character, to tell the true story of a Brigadier General, who feels he does not have to be Jewish to fast and worship with his Jewish men. Rabbi Goldburg's new book, "Patrick J. McGillicuddy and the Rabbi," was recently published by Gerson X.

"Say it again, McGillicuddy," Chaplain Goldburg says.

So, I say it again. "General Frank H. Linnell wants to come to Neilah Services and to the Break-Fast."

"I can understand the business about the break-fast," the chaplain goes on, "but Neilah services? The next thing you'll be telling me is he's going to fast on Yom Kippur."

"I wouldn't know about that, I didn't ask him."

The next morning, the chaplain reopens the subject with these enigmatic words, "He does and he is."

This is a signal to me to relate the chaplain's sentence to an earlier situation, to some conversation dating back to an hour, a month, a year or longer. If I say, "He does and is what?," that's an acknowledgement of defeat, an invitation to a rebuke. He will say, "What's up my boy? Aren't you with it? Can't you follow a simple conversation?"

After a thirty second pause, the light dawns, and I meet the challenge. "He does fast, huh? He is going to fast and attend services and break the fast with the boys."

"Right on all counts," he declares. The he explains as follows:

"I had a delightful chat with the General in his office. I extended the invitation to worship with us at the 'closing of the gates' service and to break the fast with us. I spell it out, that it isn't an elaborate banquet like the Passover Seder. It's just a simple, stand up, bagel-and-lox Break-Fast."

"I know all about it," the General tells me. "I always fast when my Jewish men are fasting on the Day of Atonement. I want to be with them in spirit on their most Holy Day, so I fast and attend the concluding services."

"Sir, I ask him at this point, are you sure you haven't at least one Jewish grandmother?

"Not that I know of, he answers. What difference would that make?

"General, said I, preparing to take my leave, no difference really. I just want you to know this, you are, in my opinion, an ecumenical gentleman, and I am proud to be serving with you. I put my hat on to you. (A yarmulka, that is!)" the chaplain says, in recalling his conversation with the General.

P.S. I was standing at the door of the chapel with the chaplain, when the General walked in. As I handed him the prayerbook, (one of the many religious items made available to Jewish chaplains by the Commission on Jewish Chaplaincy of the National Jewish Welfare Board), he said to the chaplain, "I've fasted well today, how about you?" The chaplain answered, "Very well, but I'll be ready for that Break-Fast."

THE NEW FRANCE

Dear editor:

Some months ago The Canadian Jewish News in an editorial took a stand opposing the recommendations that were made by several prominent Jewish leaders, namely the boycott of French goods. Your arguments against such a boycott were, I believe, valid at that time. Justifiably you pointed out that we had no row against the French people, but that we opposed the policies adopted by their leaders, with regard to Israel; and by imposing a boycott a large segment of the French population would innocently suffer the consequences of a foreign policy with which it disagreed.

Your attitude reflected a proper sense of fair play toward France, and as a member of the Jewish community, I fully agreed with your editorial stand. However, since that time, we have sadly witnessed a process of moral disintegration, coupled with some of the most cynical acts French foreign policy has ever adopted toward a foreign country. France's continued embargo of arms for Israel, its refusal to surrender armaments paid for by Israel, and its straight faced attempts to justify itself are true epitomes of hypocrisy. The righteous explanations of their leaders -- who hypocritically suggest that they wish to maintain a balance of power in the Middle East while at the same time do openly supply armaments to Arab countries supporting the destruction of Israel -- would be considered farcical were it not so tragic.

France has demonstrated a total disregard for the survival of Israel. It has adopted a basest of all motives for its present policies. These are: oil concessions, plus various other economic privileges they stand to gain if they continue their present course.

The attitude that oil wells should speak louder than the voice of humanity distinctly shows the extreme cynicism that pervades French policy. What irony that the land of Sartre and Camus should come to this: that its prime motivation should be a healthy balance of payment achieved through the misfortunes of tiny, vulnerable Israel!

The course of events in the past few months suggest that we must reverse our previous stand, and officially declare a total boycott of French goods. I humbly suggest that this should be done with the full support of your

Sermon for the week

THE TWO ARKS

And Moses took the bones of Joseph with him. (Exodus XIII, 19.)

The Midrash observes that two arks accompanied the people of Israel on their journey towards the Promised Land. One of them was the ark containing the bones of Joseph, the other containing the tablets of stone given on Sinai. When the Israelites were asked by their neighbours to explain the significance of the two arks they replied: "The one whose bones rest in this ark kept the Torah which lies in the other."

Between tradition and ancestor worship the demarcation line is sometimes finely drawn. How do we distinguish between a superstitious reverence for the past and the use of past spiritual experience as a guide for the present and future? The answer appears to be given in the Midrash. The bones of Joseph were not venerated for themselves. Sacred relics are hardly known in Jewish history. The people took the bones of Joseph with them to remind them of the power of a life controlled by the Torah.

I am not obliged to follow in the ways of my fathers simply because they were the ways of my fathers. I am obliged to walk in those ways because that was of value to my fathers can be of value to me. Joseph had no right to influence the lives of his descendants from beyond the grave; the dead, no matter how eminent, have no vote in the concerns of the living. But the divine law which made Joseph what he was had every right to influence the lives of those who would aspire to live nobly as he did.

There is a good and a bad approach to tradition. The bad approach is that of those who follow the past simply because they lack the courage or the initiative to break its shackles. They prefer an easy-going attitude by which men are excused from thinking for themselves, in reliance on the thought of those who have gone before. In an age of insecurity it is comforting and tempting to believe that we can be spared from grappling with our problems by consulting the life of a saint who has gone to his rest or the books he has written. But in Judaism the Torah is a vital principle with a fresh challenge to each generation.

It is evident that God does not want us to be mere replicas of our fathers, or He would not have allowed our problems to be so very different from theirs and our situation such that there can be no question of direct guidance from the past. In Jewish teaching it is the "custom of Israel that is Torah." There is no excuse for inverting the maxim, as some have done nowadays, to read: "The Torah of Israel is custom." Judaism refuses to allow its adherents to worship any human being, even a parent or teacher. The respect due to our mentors stems only from their deeper awareness of God's will.

According to the teaching of the rabbis, the righteous are called "living" even after their death. But they live on by virtue of the Torah they obeyed while on earth and through our obedience to this Torah we can share in their immortality. The ark of the Torah without the ark of Joseph who lived by its precepts contains only two tablets of lifeless stone. But it is the ark of Torah which gives meaning to the ark of Joseph. Without the Torah the bones of Joseph are no more than rather pathetic relics of past glories. It is through the Torah that these bones live again.

OPINIONS

Grace or disgrace?

CJNS exclusive

By LOUIS RABINOWITZ

I REGRET that it was my brother, Rabbi E. S. Rabinowitz, who was involved in the sorry and disgraceful episode of Dayan I. Golditch walking out demonstratively from an official function at which both Jews and non-Jews were present, as a protest against the recital of the grace after meals in both Hebrew and English.

Probably unknown to my brother, I myself was once guilty of a similar act which Dayan Golditch so elegantly calls "a mutilation and against the Din" and the circumstances deserve telling.

The present nationalist rulers of South Africa came to power on May 26, 1948, twelve days after the establishment of the State of Israel. With their entry into power, relations between the Government Party which, while in opposition, had a definite anti-Jewish plank in its platform, and the Jewish community were virtually severed.

When, therefore, a member of the Cabinet accepted an official invitation to attend a banquet given by the South African Zionist Federation to celebrate the first anniversary of the State, it was regarded as an important gesture.

My participation was the recital of grace after meals. I gave the following introduction to that recital: "I am about to recite the traditional grace after meals. I wish to emphasise that the formula which I am about to recite is, without the alteration of a single word, the traditional grace after meals which every observant Jew recites after every single meal on every day of the year.

"I am, however, departing from accepted custom in one respect only. All those passages in the grace which give expression to the yearning of the Jew for the land of Israel I shall recite in English, and perhaps, when I have finished, the non-Jews in the audience will begin to appreciate the undying and eternal bond between the people of Israel and the land of Israel which nearly two millennia of exile have not succeeded in diminishing or weakening."

I then proceeded with the grace, reciting in English the passages "We thank thee O Lord our God, because Thou didst give us a heritage unto our fathers, a desirable, good and ample land." "Have mercy O Lord our God . . . upon Jerusalem Thy city, upon Zion, the abiding place of Thy glory . . . and rebuild Jerusalem the Holy City, speedily in our days. Blessed art Thou, O Lord, who in Thy compassion rebuildest Jerusalem." "May the All-merciful . . . lead us upright to our land."

The effect was gratifying, but an incredible sequel took place next day. I received a telephone call from the Prime Minister's private secretary. He told me that the incident had been reported to the Premier who would like—these were his very words, whether they were those of Dr Malan I do not know—"a copy of the prayer book with an English translation, *as he could not quite believe it.*" Thus was I also guilty of "a mutilation and against the Din."

But now, after all that din, is there in fact such a Din? Is there any law or halacha in Judaism which forbids prayers to be recited in the vernacular, especially when the grace is recited also in Hebrew, and if there is, what of the alternative proposed by the Chief Rabbi who, if he was not "misquoted," apparently stated that "had he been asked before, he would have insisted that the English rendering should have been given before or after but not during the grace?"

Let us formulate these "dinim" as expressed by a mere rabbi, a dayan and a Chief Rabbi. This is a reconstruction in Talmudic vein, but, as will be seen, certainly not a parody:

"It happened that R. Eliezer Simcha ben Jacob recited the grace after meals, paragraph by paragraph, both in Hebrew and English."

Said Rabbi Israel, the Dayan: "It is forbidden, and it is a mutilation and against the Din."

Rabbi Imanuel the Nasi, however, decided the halacha: It is forbidden to recite the grace after meals in the vernacular if the vernacular translation is given paragraph by paragraph, but if it is given before or after the Hebrew it is permitted."

What kind of distortion of the halacha is this? Where can any reference to such hair-splitting distinctions be found?

I do not wish to do more than state emphatically my opinion that there is no basis either for the total prohibition or for the partial one, and I challenge these two rabbis to justify their rulings. I am aware both of the fact that the letter of the Din permits *all* prayers to be recited in the vernacular, except for those specifically enumerated in the Mishna Sotah 7, 2. I am equally aware that Jewish sentiment and practice and tradition over the centuries have disregarded this permissibility and made the rendering of statutory prayers in Hebrew *de rigueur*, and I heartily concur with it.

But that is something quite different from regarding the recitation of a prayer at a function in the vernacular when it has also been rendered in Hebrew as a transgression of Jewish law. There is a deplorable tendency on the part of rabbis to buttress their personal predilections as to what is proper by boldly declaring it to be the Din, with the corollary that he who acts otherwise is regarded as transgressing Divine Law.

Rabbi Rabinowitz is associate editor of the Encyclopedia Judaica in Jerusalem and former Chief Rabbi of the United Hebrew Congregation of Johannesburg.

PLOT TO BLOW UP EL AL AIRCRAFT

FACTS REVEALED

Story of a 'meeting with woman MP'

A JCNS EXCLUSIVE REPORT FROM LONDON

Fascist articles, books on race and articles about Mosley were found in the home of ex-British Army captain Trefor Owen Williams, sent for trial on February 23 to Oxford Assizes by Bracknell magistrates on Wednesday. He was refused bail.

Williams, of Crowthorne, Berkshire, described as a builder and property developer, is charged with possessing explosives which were to have been used to blow up an El Al Boeing 707 at London Airport last month.

He pleaded not guilty, claiming that he did not know that the parcel which he brought back from Cairo contained explosives.

Williams, the court heard, plotted in Cairo's Shepheard's Hotel to blow up the aircraft. He and another man, Ronald Hannan, of Hythe, Hampshire, were to have received £30,000 for the job.

Having blown up the aircraft they were to have undertaken "more lucrative projects" for the Arabs.

Hannan, originally accused with Williams of the same offence, was discharged recently by the court after the prosecution offered no evidence against him. He is the Crown's chief witness against Williams.

Underground group

Giving evidence at Bracknell on Monday, he told the court of a meeting which he alleged Williams had said he was having "with a woman MP, who was apparently given a tremendous amount of money — £60,000 — by a certain sheik to buy a house to set up an underground organisation for El Fatah."

Hannan also told how he and Williams were flown to Cairo and to Amman, where they met senior El Fatah agents, how Williams offered their services to the Arabs and had four projects in mind—including the blowing up of the Boeing and, another, a £4 million scheme for which he demanded 50 per cent reward.

He revealed how details of these projects were recorded in Cairo by a woman referred to as Margaret McCarton, how the Arabs promised to arrange a meeting in Cyprus with George Habash (the man believed to have been behind earlier attacks on Israeli aircraft), and how he and Williams were asked not only to blow up the aircraft but to throw bombs into two synagogues to be named by the Arabs.

Hannan said that when he was told about the synagogues, at a meeting with Williams and an El Fatah leader named Omar Sharif ("not the film star," he said), he got up and said: "This has gone far enough. You are going to blow up b' ly aircraft and throw bombs in synagogues and there will be women and children in the synagogues. I am going home." An Arab in the room, he alleged, then drew a gun.

Hannan also said that he and Williams were to be issued by the Arabs with plastic explosives, detonators, a timing device, a camera watch, two fountain pens —one of them a bomb and the other a gun—and a Browning gun, a request by Williams.

A man named Eric Owen was given a sleeping pill while others plotted how they could kill him.

Money trouble

For the Director of Public Prosecutions, Mr Peter Barnes said that Hannan acted reluctantly and under considerable duress from Williams.

Mr Barnes dealt with two charges against Williams (and previously against Hannan) of stealing two safes last September. Williams, he said, was in dire financial straits, while Hannan was living on sick benefit.

Williams then told Hannan that he had in mind another project that would net them £500,000. It was a scheme for selling helicopters, provided by a man named Neville, to the Egyptians.

Trefor Owen Williams, in his British Army days

He asked Hannan to telephone the Egyptian Embassy for an appointment. They both went to the embassy and saw a man named Basti.

Williams said he wanted to get in touch with El Fatah. He had information concerning a ship leaving Avonmouth for Israel loaded with Chieftain tanks and spare parts.

Basti said he was interested and would send the information to Cairo.

Williams and Hannan later met the military attaché at the Egyptian Embassy and arrangements were made by Neville for them to obtain tickets. On November 22 they flew to Amman and then to Cairo.

Visit to Israel

While there it was agreed that the project to blow up the El Al aircraft should be the first.

After blowing up the aircraft, the men would get £3,000, and then go to Israel to do other work.

Williams and Hannan returned to London with the explosive and detonators and went to the Egyptian Embassy.

Williams told the police that an Arab intelligence officer had claimed that the El Fatah London organisation had a considerable quantity of arms and equipment.

Hannan told the court that there was a scheme to kill one of their contacts, the man called Owen. It was feared that he would get the money which insurance companies would offer for capturing the perpetrators of the explosion.

BULLETINS

RUSSIAN SEMANTICS

United Nations, New York. - Johnson Mwaanga, outgoing president of the Security Council of the United Nations, publicly accused the Soviet Union of rejecting any proposal leading to a peaceful solution of the Middle East conflict. Mr. Mwaanga is the representative of Zambia at the United Nations. He said that of the four big powers three were ready to discuss the search for peace in the Middle East but the fourth rejected every suggestion.

Diplomatic sources said that Mr. Mwaanga alluded to the Soviet Union as the fourth power sabotaging all peace efforts.

This statement, made at a press conference at the United Nations and never retracted by Mr. Mwaanga, now is being quoted in connection with a new report from Paris which states that the Soviet Union has accepted one point of the Rogers Peace Plan: that Israel should evacuate the occupied territories after the signing of a peace agreement with the Arabs and not before. Also, according to the same sources, Moscow would agree that the position of Jerusalem within Israel would be comparable to that of Tangiers in Morocco: an international city but Israeli at the same time.

●

MOSLEM AND CATHOLIC PRESSURE

Rome (JCNS).-Pressure is reported among Catholic and Moslem sources to delete references to the "Land of Israel" from the draft working paper on Catholic-Jewish relations being prepared by the Vatican Secretariat for Christian Unity.

The document is believed to mark another step in the Church's attempts to improve Catholic-Jewish relations. It is expected to be promulgated by Pope Paul later this year.

Reliable Vatican sources do not exclude deletion of all such references from the final text if these pressures increase during the coming weeks.

Catholics, the document is reported to state, must try to respect and understand "the religious significance of the link between the Jewish people and the Land of Israel," promised to Abraham's descendants. To do any less would be to fail to understand properly the nature and heritage of Christianity itself.

●

ROME CHIEF RABBI INDUCTS SON

Pisa (JCNS). - Dr. Ariel Toaff has been inducted by his father, Dr. Elio Toaff, the Chief Rabbi of Rome, as rabbi of the Pisa community, which has been without a religious leader since the Second World War.

Dr. Ariel Toaff will also minister to the neighboring congregations of Lucca and Viareggio.

●

2,000 BRITISH EMIGRANTS TO ISRAEL IN 1970, FORECASTS AGENCY

London (JCNS).-A record for emigration to Israel was set in Britain in 1969.

According to figures released by the Jewish Agency's immigration and absorption department, 1,320 British Jews left for Israel in 1969 through its offices in London, Manchester and Glasgow.

Another 280 settled there on their own accord, bringing the total to 1,600 - a 30 percent increase over the previous year.

Mr. Moshe Shamir, director of the department in London, told a press conference yesterday that British emigration to Israel in 1969 was the largest ever. It was also outstanding both from the point of view of age structure and qualifications.

More that 90 percent of the new British settlers were under 50 and over 70 percent under 30. It was basically an emigration of families with young children. In fact, children comprised about 30 percent of all immigrants.

One tenth of the new British settlers were in productive occupations; 30 percent were academic - teachers, lecturers, rabbis, scientists, economists, sociologists and, particularly, students; 25 percent were clerical workers; 20 percent business executives and merchants; 10 percent were in service occupations; 6 percent were doctors, chemists, nurses and physiotherapists; and 3 percent lawyers, accountants and architects.

"There were about 1,500 new British settlers in 1968 and we are now nearing the 2,000 mark which we hope to reach in the current year," Mr. Shamir said.

He added, however, that even that would not be satisfactory. "It is our immediate goal to increase the numbers of British olim (emigrants) to at least 1 percent of Anglo-Jewry, which means an annual emigration rate of between 4,000 and 5,000."

●

EX-GESTAPO CHIEF DEFENDS NAZI MEASURES

West Berlin (JCNS).-Otto Bovensiepen, 64, a former Berlin Gestapo chief, told a war crimes court here last week that "preventive imprisonment" of "potential enemies" of the Nazi regime had been necessary to maintain public discipline.

He boasted that the "efficiency" of the Gestapo offices in the city had been greatly increased while he was in charge.

Bovensiepen and two other former Gestapo officers are accused of complicity in the wartime deportation and murder of at least 30,000 Berlin Jews. Bovensiepen faces the main charges.

NEGRO DEPUTY TO JEWISH MAYOR

Atlanta, Georgia (JCNS). - A city administration unprecedented in the southern United States took office here with the inauguration of a Jewish mayor and a Negro deputy mayor. The mayor is Mr. Sam Massell, 42 and his deputy, Mr. Maynard Jackson, a lawyer.

TORONTO CHUG ALIYAH

announces the first of a series of classes in

GEOGRAPHY OF ISRAEL

for the youth of the Chug will take place on

SUNDAY, JANUARY 25th. 2:30 p.m.

at the auditorium of the

Associated Hebrew Schools
3630 Bathurst St.

Next general meeting of the Chug will take place on
Thursday, January 29th, 8:30 p.m.
at the Zionist Centre

BETH SHOLOM SYNAGOGUE

In conjunction with the Canadian Heart Fund

Invites you to attend a

PANEL DISCUSSION

at Beth Sholom Synagogue
1445 Eglinton Avenue West
on Tuesday, January 27, 1970 - 8:00 p.m.

"FOREWARNED IS FOREARMED"

Come hear eminent doctors discuss heart disease, diet, physical fitness, smoking and other related subjects about your heart.

Admission Free *Everyone welcome*

Social hour following lecture and discussion.

SIDNEY SILVER, Chairman, Cultural Committee
DR. DAVID MONSON, Rabbi
FRANK CADESKY, President, Beth Sholom Synagogue

THE ISRAEL HISTADRUT CAMPAIGN
and
B. BOROCHOV BR. 124, F.L.Z.O.
cordially invite chaverim and friends
to a
TESTIMONIAL DINNER
in honour of
DAVID COOPER
Veteran Farband Leader
SUNDAY EVENING, FEBRUARY 8, 1970
6:30 o'clock
at the
LABOUR ZIONIST CENTRE, 12 VIEWMOUNT AVE.
Guest Speaker - PROF. URI ZOHAR of Haifa University
Guest Artist - TIBOR KELEN Tenor of New York City Opera
Bill Berle and his Orchestra
Reservations - Telephone 787-0264
$7.50 per plate

TORONTONIANS SUPPORT DRIVE FOR KUPAT RAMBAN KOLEL POLIN WILL HELP COMPLETION OF SENIOR CITIZENS' HOME IN JERUSALEM

The Kupat Ramban, Kolel Polin, is as old as the new Jewish colonization effort in the Land of Israel. It was established by the most outstanding religious leaders of the Diaspora who commanded all Jews, rich and poor alike, to participate in the upkeep of those who left their homes and settled in the Holy Land. For more than 120 years Kupat Ramban, Kolel Polin, has been one of the most important instruments of support for those Torah-true families who have settled in Jerusalem and became the Guardians of the City.

* * * * * * * * *

Among them are: Hebrew scholars, needy families, and mostly those who have dedicated their lives to the study of Torah.

* * * * * * * * *

Kupat Ramban, Kolel Polin, grew with the progress of the Yishuv—from hundreds, those dependent upon this institution became several thousand, who are supported by Kupat Ramban. Also, the methods of distribution of funds to thousands of families in need are determined by the ancient tradition of the People of Israel: *with discrimination against no one; with dignity to all.*

* * * * * * * * *

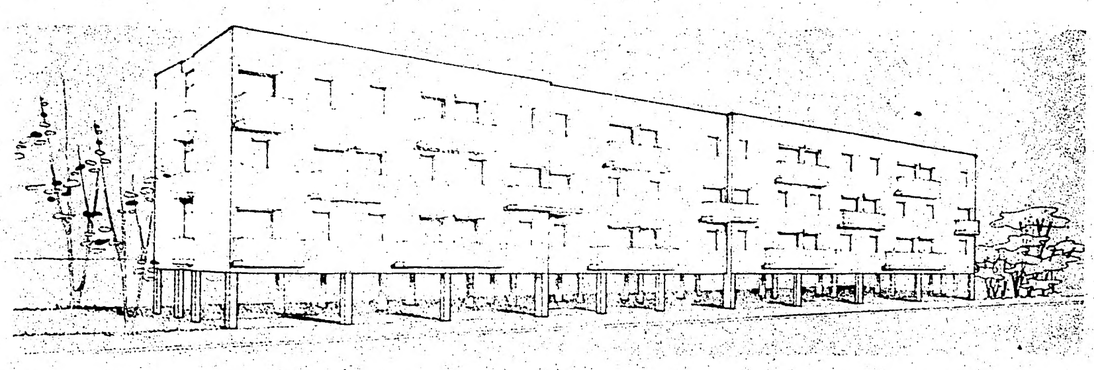
Among the institutions established by Kupat Ramban are:

1. The housing project known as the *Batay Varsha.* Two hundred families live in this modern housing development.
2. *A modern clinic* under expert medical supervision.
3. *Bet Avot,* for senior citizens which is being built at a cost of 1,500,000 pounds.
4. *Free Loan Fund.*
5. *Constructive Rehabilitation.*

The Toronto Committee of Kupat Ramban, Kolel Polin, of which

Harav Abraham Parshan is chairman, has been actively engaged in continuous support of this great philanthropic community effort.

All funds raised for this cause are transmitted directly to Israel. There are no fund raising expenses involved.



ARCHITECT'S PLAN OF THE SENIOR CITIZENS' HOME UNDER CONSTRUCTION

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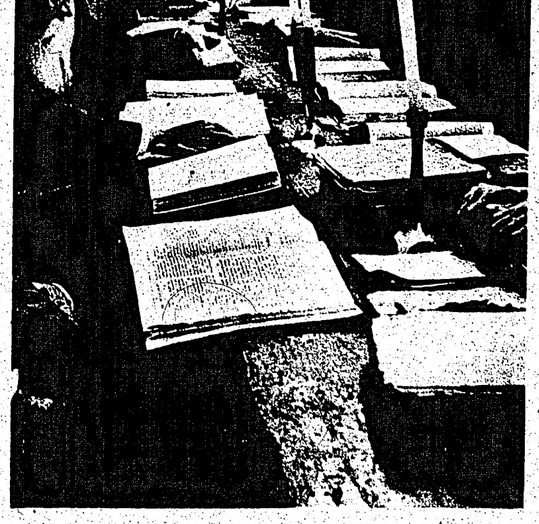
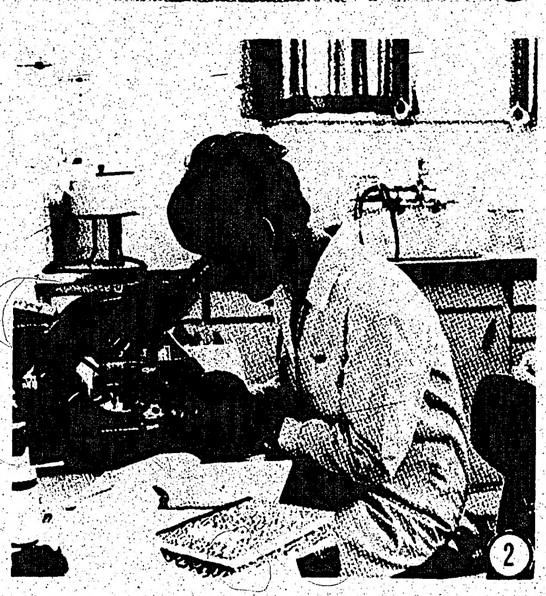


HEBREW SCHOLARS DURING STUDY AT THE KOLEL CENTER



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Kupat Ramban - Jerusalem
KOLEL POLIN
TORONTO COMMITTEE
FESTIVE MELAVE MALKA
THIS SATURDAY EVENING, JANUARY 24th 8:00 P.M.
BETH JACOB CONGREGATION
147 Overbrook Place
Downsview
Direct report from Jerusalem
by RABBI MORDECAI DEUTSCH
Executive Secretary of Kupat Ramban
The community is cordially invited

1. THE MAIN ENTRANCE TO THE BATAY VARSHA RESIDENTIAL SECTION IN JERUSALEM, ENTIRELY CONSTRUCTED BY KUPAT RAMBAN, KOLEL POLIN.
2. A YOUNG SCIENTIST AT THE KOLEL CLINIC.
3. JERUSALEM MAYOR, TEDDY KOLLEK, DISCUSSES DEVELOPMENT OF KOLEL HOUSING PROJECT WITH HARAV ABRAHAM PARSHAN (EXTREME RIGHT) AND RABBI DEUTSCH (CENTER).
4. MEDICAL HELP AT THE KOLEL CLINIC

BOOKS OF THE WEEK by Dr. Arnold Ages

WHAT JUDAISM IS

THE MYTH OF THE JUDEO-CHRISTIAN TRADITION.
By Arthur Cohen
Fitzhenry and Whiteside

There is a new militancy in Jewish life today. It is reflected in Israel and in the diaspora. After two millenia Jewish people have thrown off the pallor of obsequiousness and have begun a new period of self-assertion.

I have always felt that a part of the "old tradition" was a tendency on the part of Jews to shy away from confrontations with the Christian majority culture. The creation of the phrase "the Judeo-Christian tradition" was therefore warmly welcomed by those who longed to be considered an integral part of western culture.

Eagerness to be accepted was not, moreover, restricted to assimilated Jews. Some of the finest Jewish scholars have embraced the concept of the "Judeo-Christian" link. A striking example of this latter group is found in Rabbi Robert Gordis, who has written eloquently of the common grounds in Judaism and Christianity.

Arthur Cohen, a young Jewish theologian and editor, does not share Gordis' ecumenical spirit. In his The Myth of the Judeo-Christian Tradition he shows quite conclusively that the myth is fallacious as well as injurious to a real understanding of the issures that separate us from the Christian community.

"There is indeed a 'carrying over' from Jew to Christian," writes Cohen, "in that sense there is a Judeo-Christian tradition, a tradition determined by the Christians' dependence upon the Jew for his past."

"But this hyphenated tradition is not reversible. There is no Christo-Jewish tradition, no passage backward, no return to us except in the fullness of days.

Cohen also has a great deal to say about recent efforts on the part of the Church to redirect its message towards Jews. Originally Christians looked upon Jews with dismay and abhorrence. Now there appears to be a massive reversal of attitudes. The Jew is now adjudged to have been a victim of insufficient love. The author argues, or course, that he has nothing against "the works of love."

"Though the attitude of the Church towards the House of Israel has changed from dismay to solicitude," asserts Cohen, the Jew is still the object of an action - a mere object. The Jew still plays a formal role in the masque of Catholic thought. The choreography is less frantic, but love is still choreographed."

Part of that "choreography" is also seen in the Church's tortured interpretations of the Jewish religion. A classic Christian teaching has always been that the Law (halacha) can never lead to perfection because by itself the Law is insufficient.

In the best tradition of Jewish polemicists Cohen replies: "The Law does not justify, but God justifies the Law. When I, inadequate and insufficient Jew that I am, accept the Law, do I imagine that sheer performance spares me of judgment, that the Law of itself gives salvation?"

"Surely not! I must, always and everywhere, address myself to heaven and give over my soul to God that he judge me. The Law is but my "shield and my buckler," the viaticum of my life's passage, my provision against anarchy and chaos. It is a sea wall against time and history, not an assurance of eternity and the kingdom of God. It is, as are all things of faith, a risk."

Some of Arthur Cohen's best prose comes in his chapter entitled "The Problem of Conversion," where he analyzes the conversions of Karl Stern, Israel Zolli and John Friedman.

In his discussion of Zolli in particular, Cohen dissects with unerring accuracy the fallacy not only in the thinking of this one time Italian rabbi but in the thought processes of most Jewish converts from Judaism to Christianity.

The former always assert the opposition between law and love as the fundamental differences between Judaism and Christianity. This is a false opposition.

"If Judaism were merely the rule of Law," Cohen explains, "there would be no way to explain its survival once its hierarchy of courts and systems of punishment had broken down. If Judaism were merely law, then this Law would not exist without a system of sanctions to enforce it."

"Israel survives because it encounters God through the Law, comes to love him, learns his ways, explores his will, seeks him, as commanded, with all its heart, mind and strength."

One of the most original portions of The Myth of the Judeo-Christian Tradition lies in the author's observations of what attitude the Jew must ultimately take towards his Christian neighbors. Cohen does not believe, for example, that there is any purpose in berating Christians over their past iniquities towards Jews.

"It is my conviction," Cohen says, "that Jews should no longer confront Christianity with the iniquities of its history. If Christianity has not the courage and the heart to treat itself to judgment, then surely the Jew will not aid its contrition."

"And if it has the grace of pennance, it will do pennance or perish. Let Jews look to their own spirit. Indeed, let Jews stop living off their disasters - for disaster sustains us, but with each disaster the pain lessens and our strength is no less sapped."

RECENT AND RECOMMENDED

Franz Rosenzweig was precisely one of those Jewish theologians, who, like Arthur Cohen, refused to subscribe to the myth of the Judeo-Christian tradition.

His thoughts on this problem are reflected in a new book, Judaism Despite Christianity (University of Alabama Press), a compilation of the letters exchanged between Rosenzweig and his one time professor, Eugen Rosenstock-Huessy.

Apart from the very considerable intelligence of the correspondents readers will also find it interesting that many of these letters were written during the first world war when Rosenzweig was in the trenches.

For those of you who like to read about great trials of the past I heartily recommend Six Trials (Crowell), a well written collection of essays about Socrates, Galileo, John Brown, Sacco and Vanzetti and Scopes.

Henry Peyre's account of the Dreyfus case, however, is the most absorbing contribution to the book.

SHOWTIME '70.-Ever the dashing host to a passing Fair Lady, Richard Dwyer invites charming Susan Berens to tea for two. Richard and Susan, now in their third season as skating partners, bring beguiling romantic flair to their sunny interpretations in Shipstads and Johnson Ice Follies, now at Toronto's Maple Leaf Gardens, through February 1st.

KNOCKING ENOCH

By PAUL B. ROSE

THE RISE OF ENOCH POWELL. By Paul Foot. Penguin.

"NOT a day passes but English families are ruthlessly turned out to make room for foreign invaders. Rents are raised 50 to 100 per cent, and a house which formerly contained a couple of families living in comparative decency is made to contain four or five families living under conditions which baffle description. It is only a matter of time before the population becomes entirely foreign."

No, not Mr Enoch Powell in 1969, but Sir Evans Gordon, speaking in the House of Commons in 1902. To know what creates an Enoch Powell we must search depths far below those explored in Mr Paul Foot's latest Penguin.

Mr Foot is a committed opponent of racialism in Britain. His "Immigration and Race in British Politics" was indispensable during the parliamentary struggle for race relations legislation. But he has yet to understand Walt Whitman's "Do I contradict myself; well then I contradict myself," for life is more complex than his fundamentalist approach would tempt us to believe

Enigma remains

Powell's self-contradictions on race are exposed and well documented, but his broader enigma is not. He appeals to the tribal instincts and deepest prejudices of London dockers and market porters inflamed by "rivers of blood," "grinning piccaninnees" and excreta pushed through unidentified doors described in anonymous letters. Racialism is ugly and it is usually indivisible. Indeed Powell now attacks Irish immigration—a lesson for Irish Powellites, and perhaps for those like the Jewish industrialist, who helped organise the meeting.

Challenged by Mr John Lee, MP, that, "Exactly the same kind of argument used to be advanced against Jews, Balts, Ukrainians and others who came early this century" (Hansard, November 11, 1969). Powell unhesitatingly replied, "What happened was that as a result, a law was passed which prevented a *dangerous increase* in the total numbers." Numbers frequently distorted and exaggerated are most important to this descendant of a Welsh immigrant named Ap Howell.

Mr Foot seems to view this as political opportunism. Powell's careful stage management and effective television timing add credibility to this. His icy, staring, obsessional demeanour indicate otherwise. Foot portrays a man who entered politics to stop the disintegration of empire now exploiting the post-imperial malaise. The empire was all for him; he wants nothing of the Commonwealth; free entry was a fundamental principle; now he advocates, "repatriation"—a synonym for what the less sophisticated call, "kicking the niggers out." "Cyprus is British soil," said Mr Powell in 1954; in 1969, Wolverhampton is not for Cypriots.

Once inspired by the concept "Civis Brittanicus Sum," Mr Powell has succumbed to anti-immigration hysteria in the traditionally Tory-imperialist Midlands. It took Powell to light the fuse, but Mr Foot has exploded the myth of Mr Powell and has assembled some well-known but little-heeded statistics.

Perhaps we should be glad of the incoherent philosophy of Powell. If the opportunism allegedly displayed by him over race is not matched in other fields, it may be that he knows enough classical history to realise that last chapters written about demagogues and tyrants usually have nasty endings. For that last chapter we await a more profound analysis than Mr Foot's excellent political pamphleteering.

THEATER IN TORONTO

BY BARBARA I. PEARL

FIDDLER: STANDS TEST OF TIME

Fiddlers may come and go, but the Harold Prince presentation of Fiddler on the Roof, this week at O'Keefe Centre, finally has made the category of classics.

We've enjoyed Luther Adler in the chief role of Tevye the Dairyman; then came Paul Lipton who, we thought, could not be surpassed. Now there's Bob Carroll who brings a special zest and warmth to this figure, aided by a deep, resonant voice that would have made Sholem Aleichem proud indeed.

Who doesn't know by now the story of Anatevka, a small Russian village pillaged like every other little town in the Czar's vast country? Yes, the crux of the Bock-Harnick musical is Anatevka, whose inhabitants present a way of life unshaken by the progress of time. Until, of course, the outside world comes inside and Tevye finds he is the first to break almost every tenet of tradition.

"Tradition? Eh!" rationalizes Tevye. Thus his first of five daughters, Tzeitel (played by Doreen Dunn), marries Motel the Tailor (Stacy McAdams), her choice, not "Papa's" selection; Hodel (Alexandra Stoddard) marries an "anarchist" -- as modern as today -- and leaves the little town; Chava (Laurie Scandurra) weds outside her faith....

Tevye transcends these tragedies with the wisdom and witticisms of Sholem Aleichem. We can almost say, "We shall overcome."

There is a little bit of all of us in the family of Tevye. That is one reason the updated musical will last; each of us can identify with a character and, most of all, laugh through tears.

Elaine Kussack portrays a delightful Golda. She could project her voice a bit more, though that is minor.

Against a backdrop of Boris Aronson's interpretation of Anatevka the Shtetl, Fiddler on the Roof is a new, as fresh as it was the first time around.

Nor must one forget some of the music which helped make it famous -- and lucrative: Tradition; If I were a Rich Man; To Life; Sunrise, Sunset.

An irony of fate: with stories like this off the cuff, Sholem Aleichem died a poor man struggling, up to the time of his death, to scrape together his monthly rent.

BRILLIANT ISRAELI VIOLINIST WILL PERFORM HERE.-Itzhak Perlman, one of Israel's fastest growing artists, who will appear with the Toronto Symphony Orchestra at Toronto's Massey Hall, Tuesday and Wednesday evenings, January 27th-28th.

Toronto AFTER DARK

BACK AGAIN

Next week, Man of La Mancha returns to O'Keefe Centre. The award winning musical stars David Atkinson in the dual role of Cervantes/Don Quixote.

Directed by Albert Marre, the book was written by Dale Wasserman from authentic source material, with music by Mitchell Leigh and lyrics by Loe Darion. Dances were staged by Jack Cole with setting and lighting by Howard Bay and costumes by Patton Campbell.

Natalie Costa plays the role of Aldonza, the tavern wench; Louis Criscuolo, the faithful servant Sancho Panza.

REPERTORY COMPANY

The Repertory Theater Company, formed by Leon Major, Theater Director of the St. Lawrence Center for the Arts, opens on Thursday, February 26th, with Man, Inc., written and directed by Jacques Lanquirand, with music by Norm Symonds.

The St. Lawrence Center's Repertory Theater Company consists of 16 members: David Brown; Barbara Bryne; Patricia Collins; Ron Hastings; Ken James; June Keevil; Sylvia Lennick; Jack Medley; Tedde Moore; Anna Reiser; Larry Reynolds; August Schellenberg; Mel Scott; George Sperdakos; Dennis Thatcher; Jonathan White. Guest artists for Man, Inc. are Don Francks and Lili Clarke.

ISRAELI VIOLINIST

Itzhak Perlman, brilliant Israeli violinist, will perform with the Toronto Symphony at Massey Hall this coming Tuesday and Wednesday evenings, January 27th and 28th. Born in Tel Aviv, the 24-year-old musician came to the United States at the age of 13 and studied at the Juilliard School of Music. He won the Leventritt Award in 1964.

PREVIEWS

Previews for Spring Thaw '70, at The Playhouse Theater, begins this Tuesday, January 27th, through February 15th. Gala opening is February 16th. A benefit opening for The Inner Angels starts regular performances for a limited run on the 16th of next month.

APPEARING AT TORONTO'S ROYAL YORK.-Buddy Rich, who will be the star at the Imperial Room of the Royal York Hotel with his big band from Monday, January 26 through Thursday, February 5th. Every night from 9:15 p.m. to 11:45 p.m.

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ISRAEL'S ARAB CAPTIVES

Are they being tortured?

DAVID PRYCE-JONES, on a recent visit to Israeli prisons where El Fatah guerrillas are held, found charges of ill-treatment being bandied about, but no proof in the cases he personally investigated. Are atrocity stories just another aspect of terrorism? The author's inquiries yielded fascinating insights into the Arab-Israeli struggle. (written for The Sunday Telegraph)

On the West Bank of the Jordan and in the Gaza Strip, at present occupied by Israel, a good many people are searching for atrocities, not only journalists from all over the world but every kind of Israeli from rightwing extremists to Communists eager for self-accusation.

The atrocity stories start with the daily incidents in which grenades are thrown or explosive charges are set. The targets for attack are civilians or shops, not military installations, because these are well guarded. The Arab resistance movements, of which the largest is the Jordan-based Fatah, try thus to force the hand of the Israelis.

After a grenade is thrown, for instance, Arabs on the street are inevitably lined up by Israeli soldiers for searching and questioning. Last year in Gaza I happened to see Arabs lined against a wall for just such a search. There was no manhandling, but it would not have been surprising if there has been, given the jitters of everyone concerned. A man whom a military tribunal finds guilty of harboring a Fatah member, or of aiding and abetting resistance, will have his house demolished, and some 500 houses have been blown up.

About 800 Fatah infiltrators from Jordan have been killed in armed clashes. The Israeli army uses mines and electric detection devices and soon may have virtually sealed off the border. Another 2,400 including those who joined West Bank groups, have been captured and are held in Israeli prisons. Nearly half of these have been sentenced, the rest await trial. At present there are also 771 Arabs under administrative arrest, by an old British Mandate regulation allowing for a man to be detained for a six-month period which is renewable.

Fatah resistance, whatever form it takes, has so far done little harm to Israel, but a great deal to local Palestinians. The Fatah aims to prove that no price paid for defiance is too high. This is a lesson which has to be taught to the Palestinians, not the Israelis. Suspected collaborators are murdered. In the circumstances, it seems naive of the Israelis to expect co-operation unless from the plentiful paid informers and agents. In the absence of a firm decision about the future of the areas which willy nilly they occupy, the Israelis tell the Palestinians that if they sit tight nobody will get hurt. What are the Palestinians to do? To be terrorized by the Fatah into resistance and then to be punished by the Israelis is their unenviable predicament. The stories of systematic atrocities derive directly from this situation.

CHAIN OF RUMOUR

Without an understanding of such a background, any investigator into this question will be baffled as he listens to Arab stories and Israeli denials. He will be faced with a choice, that is to say, of believing one side or the other, whereas in fact there is no choice to be made. Nor is this new. In November, 1967, and again in March and April, 1968, an Israeli Arab writer and I spent some time on the West Bank following the chains of rumour from one person to the next, but we could find neither victims nor eyewitnesses of atrocities.

"It depends what you mean by torture," I was told frankly last week by an Israeli general, who until a few months ago was one of the senior administrators of the Arab areas. "Nine out of the 10 guerrillas we capture are so frightened that they tell us everything they know. As for the one who doesn't talk, you have only to do like this," and the general raised his hand as for a back-handed slap, "and he begins. We have to know if any members of a guerrilla patrol have got away -- don't forget they came here to murder Jews or Arabs for whom we're responsible."

For this visit I began at Kalkilya, a West Bank town half-razed during the June fighting because it had gun emplacements overlooking Tel Aviv. The town has been rebuilt; the mayor tells me that six families still live in tents. No Israeli is present while we talk. Thirty Kalkilya men are under administrative arrest, but the military governor has promised the mayor that they will shortly be released. They have done nothing, the mayor thinks, and nothing has been done to them.

His secretary, a young man who has recently been held for three weeks, claims that he was beaten and rolls up his trouser-leg to show me a scar on his shin about the size of a sixpence. If this was from an Israeli kick, I ask, why is the scar-tissue the same brown color as the rest of his leg? It should be new, pink. He shrugs. It is the first of dozens of such encounters.

In Nablus, Hamdi Cana'an, the mayor until his recent resignation, is convinced that the Israelis are committing every sort of atrocity. For example, his town clerk was caught on the Allenby Bridge carrying a message in his shoe for the Fatah in Amman. Visiting him in prison, Hamdi Cana'an heard that he had been hung up by the wrists for so long that he lost the use of his right arm. Those listening nod.

In the office with us is a municipal employee whom the Israelis held for three days of questioning. He was the only man I met in Nablus who spoke moderately as far as he himself was concerned. As for the Fatah, nobody knows a thing about it. "Our share in the struggle," says Hamdi Cana'an, "is to suffer."

It is the same in Gaza. In the military governor's office, I hear the official view first.

Four weeks ago an Israeli shopkeeper, Shlomo Levy, was murdered in full view of the merchants around. That they did nothing to stop this is taken as connivance, and their stalls have been demolished. A curfew has been imposed on Falestin Square and a section of the main street.

"The conception of torture in a pure fantasy," says the Israeli colonel. "You've been here often, you must know the Arab mentality." He describes a school strike of a year ago, during which three girls were hurt by stones and taken to hospital. When the colonel visited them, he says, all the patients in the public wards with diseases ranging from colds to tuberculosis, shouted at him that they too were the victims of stone-throwing.

Among many examples given by the colonel was the case of a teacher called Fatma Mahmud Afana. While she was being tried, a delegation from the Gaza Advocates' Association came to complain to him that the girl's teeth had been broken and her finger-nails had been pulled out, and all Gaza knew it was not true. "The facts take the wind out of their sails," concluded the colonel.

In Gaza, I learn from the colonel, Fatah organizers pay anyone a little over 10 shillings to throw a grenade. The grenade is thrown at a travelling car so that during the four seconds before the explosion, the car can drive 50 or 80 yards and is therefore out of range. Why then is the grenade not thrown ahead of the car? The colonel has heard the answer a hundred times: that if the grenade really killed someone, the thrower would be fired on.

At the municipal office I find the mayor of Gaza, Rajeb el-Alami, and his council. They are discussing a letter from the military governor. The curfew will be lifted if the council signs an undertaking: "We object to all acts of sabotage and will do our best to keep peace and security." Although other town councils have signed similar documents, the Gaza one will not because it would lose face with the local population. The curfew stays, the population suffers.

Hundreds of people are beaten in the streets, they tell me. One man has witnessed cigarette burns on a 16-year-old student from Khan Yunis. Can he give me the name so I may see for myself? He has forgotten, but the boy was known as Prisoner No. 11. But, I object, the Israelis call prisoners by their name and give them no numbers. Silence.

IN OPEN COURT

Next day I attend a trial in the military governor's compound at Ramallah on the West Bank. Ahmed Mohammed Assaf is charged with possessing firearms and helping others to join an unlawful organization. The women of Assaf's family are sitting in court while other Arabs wait at a sentry post outside. The court is open, but it must be difficult for Arabs to bring themselves to attend here.

Assaf is being defended by Dr. Antun Jaser, of Jerusalem, one of the 11 Arab lawyers willing to accept cases on the West Bank. Afraid of being struck from the Jordanian bar, the other lawyers refuse to appear. Dr. Jaser is also the defending lawyer in the case of Bashir el-Khairy, himself an advocate, who told his judges that his confession was extracted under torture. The court adjourned to consider the evidence and has so far not announced any decision. If anything can be substantiated, as Dr. Jaser thinks, this case is the only one I came across which might provide a scandal (as the death in prisons of Kassim Abu Aker did last year, prompting questions in the Knesset and an official inquiry).

A major and two lieutenants form the tribunal. The prosecutor is a young bespectacled lieutenant called Yossi -- "my very good friend," says Dr. Jaser. They have often met before. Assaf sits next to two Arab policemen armed with rifles. The interpreter switches from Hebrew to Arabic to English. Your Honor and Mr. Justice -- the formalities are observed. Dr. Jaser argues that there is duplicity on the charge sheet. After an hour the court adjourns on the matter.

I take the chance to talk to Assaf, who is a red-faced, thick-set man, in apparent high spirits. He grins. He has confessed the charges. On the prosecutor's table are photographs of the arms found in his house and on exhibit is a clock wired for explosives.

Was he tortured? Yes, he says, and to prove it, he also pulls up his trouser-leg to reveal the kind of thin scratch a bramble might make. I bring Yossi in on this, and he looks pained. Like all Israeli soldiers, he says that if there were torture in so small a country, he would know about it. "Very good liars, these Israelis," whispers Dr. Jaser.

The torturers, the Arabs claim, belong to the General Security Forces. Sometimes they produce a name, Captain Menahem or Captain Elazar being the most frequently quoted. How do they know the name and rank? They are not sure.

On my way to visit Nablus prison, I gave a lift to a young soldier of the Security Forces. He came originally from Morocco, and was far from intelligent. Sometimes they searched houses in daylight, more usually at night, he explained. In nearly all cases they were acting on what an informer had told them, and they nearly always found the weapons they were looking for. Had he ever tortured anyone or seen torture done? "No." Would he ever torture if given the order to do so? "Why not? An order is an order. But I was never given it."

Outside Nablus prison some families are waiting to see their men. The governor, Captain Golan, shows me round. The prison was once a Turkish khan, converted by the British, used by the Jordanians until taken over intact but empty by the Israelis. In round figures here are 300 men under sentences ranging from one week to five years, 150 more awaiting trial and 150 under administrative arrest: 28 women and two children. A staff of 100, half of whom are Druzes, while another quarter are Jews from Oriental countries, who can speak Arabic. With this occupation these Sephardi Jews, many of them rough types, are finding that after years of being underdogs to the Arabs, they have become the masters. Their past resentments give rise to much of the Arab-Jewish friction in daily contact.

Warders do not accompany us round these big, high rooms and no guns are carried anywhere in the prison: the governor could easily be assassinated. The men sleep on pallets, with blankets. In spite of the overcrowding, the atmosphere is informal, relaxed.

The governor knows the prisoners by name and discusses their cases with them, especially those held under administrative arrest who are anxious for a decision. We walk at a leisurely pace, and I am free to talk to whom I please, and go where I want. Several prisoners take me on one side to praise the governor in my ear.

Of course in these circumstances every motive can properly be suspected. I stand in the middle of these rooms, sometimes with 70 or 80 prisoners, asking aloud who was tortured. Many speak English, but the governor translates. Five or six hands go up. Then another five or six. All of these claim to have been beaten in Sarafand prison. Sarafand is a former British camp outside Ramla in Israel, used for military training. Its name is now Zerifin, and the word Sarafand itself is a Mandate relic.

Patiently the governor tells them that he has received them in this prison directly from interrogation, and none of them have ever been taken inside Israel. They crowd round us, and they are smiling. Soon we discuss real topics. What will they do when they are released? Will they dare tell the Fatah they have been well treated in an Israeli prison? After hesitation many answer that they will go back to their village. (Only two men told me that they would return to fight.)

The leader of one room is Tayseer Kubbeh. In charge of the student section of the Palestine Liberation Organization, he came from Amman to start a student network and was denounced after 10 days. He talks with some intelligence of his work and political aims. In English he tells the governor that torture takes place during interrogation, and that the governor knows it. Kubbeh is not put out. He is in good humor.

"Look," answers the governor in English, "you know it's not true. For many months now I've seen nobody with a single mark on him. About a year ago a very few men captured in a fight had some broken bones, and that's all there's ever been." Kubbeh agrees. It is an astounding moment.

In the room next door is the town clerk of Nablus, whom I have been wanting to meet. A slight and bookish man, he says that he has been hung by the wrists for two days and was then fettered in a cell 40 centimetres square. No man could fit into that space -- but the crucial fact is that his wrists are completely unmarked, the hairs are thick on them, and his arms are normal. (Unfortunately when I went to confront Hamdi Cana'an, he was away for the Id-el-Fitr feast. I also wished to quote to him his testimony in the visitors' book that everything was satisfactory.)

Back in his office the governor suggests that I will learn a lot if I see new prisoners brought in, attempting to kiss his boots, Ottoman-style. What about interrogations? "Last week a Jordanian officer was captured and that afternoon gave away over one hundred men in his resistance groups. They talk, they are frightened. But put yourself in our position. If you knew a terrorist could tell you about an attack, you'd have to get the information, wouldn't you?"

The governor's last words to me were, "You are so disappointed when you see these poor people. We would like to teach them to be men."

Kfar Yona is a maximum security prison in Israel with none of the informality of Nablus. Here is that observance of the letter of the law which friends of Israel admire, but which exasperates its critics. Still no guns inside. The governor comes round, with warders locking doors behind us. The prisoners are crowded here too, they stand up when we come in and say "Shalom." Again I ask who has been tortured, but now the men are brought to the governor's office to answer further questions.

Mohamed Hassan Sheik Halil claims to have been beaten on the chest and denied medical attention. His file is brought up with the prison doctor, and we are assisted by Dr. Cohen, the elderly Chief Medical Officer of Prisons, who is on an inspection. Halil strips. He has an ugly surgical scar on his ribs from a car accident four years ago. He describes the accident. X-rays have shown tubercular scarring on his lungs. His file is thick with medical reports and soon we are discussing his albumen and Wasserman tests. Halil himself is now arguing about what the doctors said last time.

It is a collective hysteria, Dr. Cohen thinks. Three patients in his hospital say they have been paralysed by torture. Two teams of nerve and muscle specialist can find nothing wrong.

WAS IT FIXED?

It is again proper to wonder if this has been specially arranged for me. If so, these doctors must be part of the plot. But it is at my request that I am visiting these particular prisons, and my pass, signed by the Commissioner of Prisons, specifies that I am to have free access and permission to interview any prisoners I please. To ask the governor point-blank if he has fixed things may not be very useful, but I ask all the same.

"The two men you saw in solitary confinement were put there yesterday. I knew you were coming and I could have waited till you'd gone," is his answer. What I am seeing, I conclude, is the everyday routine, and nothing has been hidden from me.

One after another the prisoners are brought up, picked by me at random. Fifty percent here are illiterate, only four percent have secondary education. One of the latter is Judge Adel Muhamed Shurab, from Gaza, who would require evidence, he says, before committing himself about torture. Many of the prisoners here describe an electricity treatment and make a gesture of turning a handle, as on an old telephone. I ask what the generator looked like. They do not know. Did the electricity leave marks? Some say yes, some no.

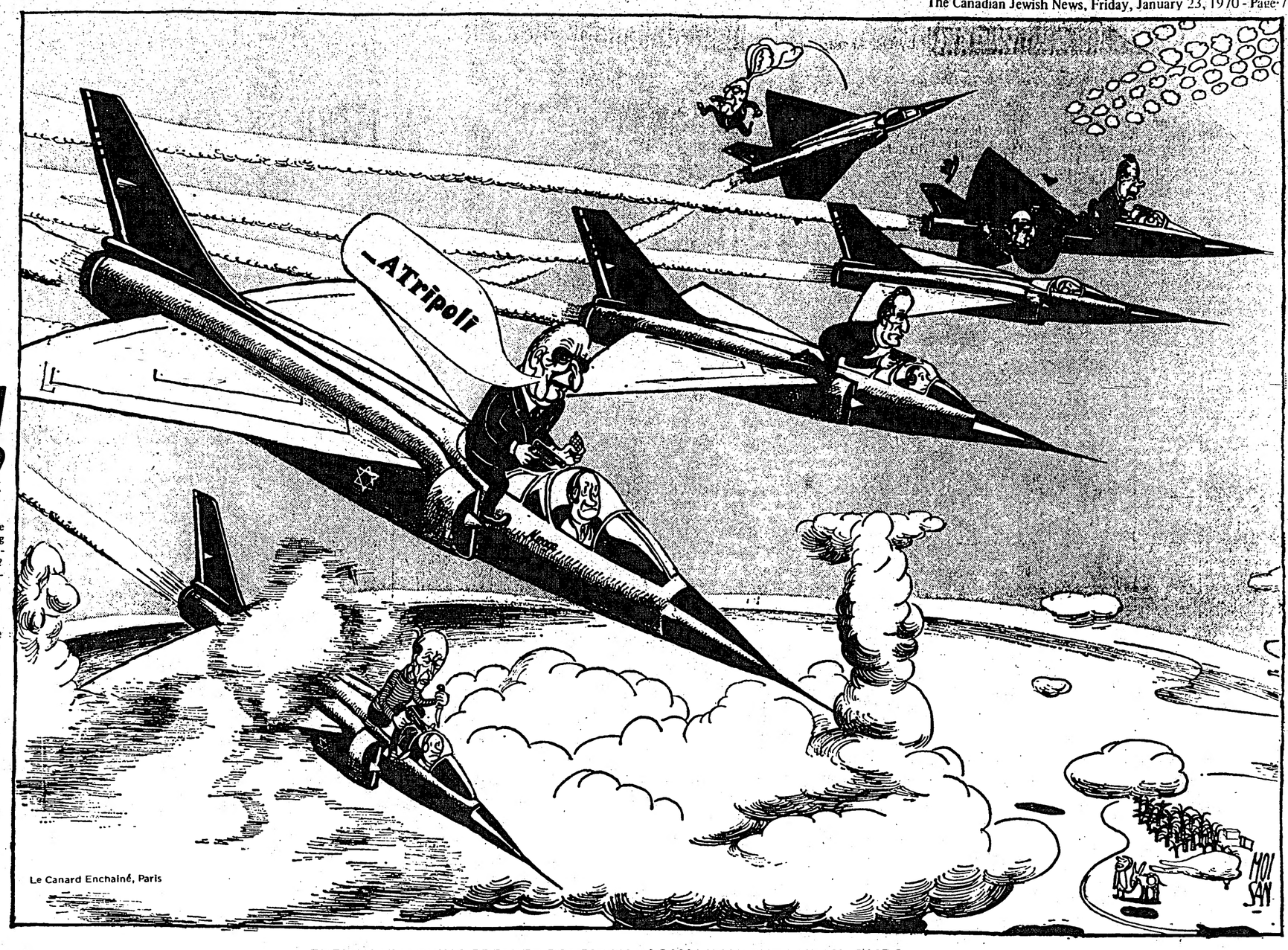
Adel Ibrahim Samra, a student from the Lebanese university, describes his electric shocks as burning. The wires were connected to his ears from a four-and-a-half-volt battery. When I ask how so small a battery could have enough power to burn, I notice his hands are trembling uncontrollably. He sees me looking and hides them under the table. Because he and all of them are lying or because they are afraid of answering questions in front of the governor, I ask. No: prison treatment is admitted to be correct.

In a way the strangest feature of this whole investigation is the prisoners' absence of bitterness, or even emotion, almost as if the prisoners were uninvolved, which would be impossible had they really been tortured. According to the Geneva Convention, they may choose whether to wear boots or slippers. Ninety-four percent have chosen slippers, which shows a disinclination to escape or fight. Discipline is steady, though sometimes the guards are cursed.

Like most Israelis, the governor sees no end in sight. Only the Six-Day War brought Israelis into Gaza and the West Bank, and only peace will get them out again. These prisoners had no very clear idea of what they were doing, nor what consequences might follow. Their loss of self-respect in the face of Israel finds no outlet, and atrocity stories are symptoms of frustration. They must believe in them outwardly at least, having nothing else which can explain the wretched pass they, and all Palestinians, have come to.

Leaving Kfar Yona, I sign the visitors' book, which has many tributes, including those of the International Red Cross. At least the Israelis are not afraid of letting in observers.

I copy down what Martin Ennals of Amnesty wrote: "We are most grateful to the Commissioner of Prisons and the prison staff for their time, courtesy and hospitality. We have been given every opportunity of meeting those whom we asked to see and of discussing problems with them." I can say the same.



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HALPERIN, DORA. - On January 16th, late of 88 Larkfield Dr., formerly of St. Catharines, Ont.

LESTER, SAMUEL. - On January 16th, late of 217 Delhi Ave.

MILLER, SAMUEL. - On January 12th, late of 16 Sultana Ave.

NAIMAN, ISRAEL. - On January 19th, late of 5 Croydon Rd.

OSOLKY, ANNIE. - On January 18th, late of 18 Model Ave.

PELLIS, LILLIAN. - On January 19th, late of 544 Quebec Ave.

PERLMAN, FANNIE.-On January 18th, late of 3560 Bathurst St.

PERSIKO, SAMUEL.-On January 16th, late of 21 Mayfair Ave.

ROSENSWEIG, MORRIS.-On January 18th, late of 3575 Bathurst St.

SAYMAN, SAMUEL. - On January 15th, late of 35 Canyon Ave.

SCHACHTER, ABRAHAM. On January 16th, late of 535 Sheppard Ave., W.

SHLEIFSTEIN, BESSIE. - On January 18th, late of 1028 Bathurst St.

SINGER, NOEMY. - On January 15th, late of 154 Pineway Blvd.

SPEDGANG, ISRAEL. - On January 12th, late of 78 Westgate Blvd.

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interview with Massuah chairman

REMEMBERING THE PAST BUILDING THE FUTURE

Statues commemorating the heroic resistance of the holocaust era and the martyrdom of six million Jews now have become a common site in Israel and in the Diaspora. Museums documenting the systematic murder of a defenseless people also have been established in the Western Jewish communities and in Israel.

But now for the first time a relevant, meaningful and living institution dedicated to teach the actual history of the oft forgotten heroes of resistance is being established under the name of Massuah (torch). Young men such as David Wdowinski, Leon Rodal and Paul Frenkel, exemplary of the forgotten heroes of the Resistance, will receive the honor and recognition they so well deserve.

Too often the heroic fighting of the Jewish resistance movement in the ghettos and concentration camps of Europe had been lost in the retelling of this period of our history. A project such as Massuah embodies the spirit of activism as exemplified by the heroic deeds of the resistance movement, a movement that united all factions of Zionist ideals - the Jewish Fighting Organization and the Jewish Military Organization - capturing the spirit of youth not willing to die without a struggle.

Mordechai Anielewichz, hero of the Warsaw Ghetto Uprising and of the Zionist Youth Movement, Hashomer Hatzair, truly indicated the interdependency of all Zionist movements in the struggle when he said: "It is fortunate that I was once a Betari and carried away from there a certain spirit which I am now able to plant among the Jewish pacifists."

As the comrades-in-arms in the Warsaw Ghetto rose above political party differences, so the Massuah project has adopted a nonpolitical character.

Massuah seeks to commemorate the entire history of Jewish activism against Nazi oppression. The project, located at Kibbutz Tel Itzhak, will serve as a world center for Jewish youth. It is dedicated to the memory of the young Zionist zealots who took up arms and defended themselves either in an organized or individual manner. Massuah lives on as a personification of this ideal: the memories of these fighters should, under no circumstances, be wiped out as was their physical fate.

MONTREAL MASSUAH CHAIRMAN.-Sam Lowi, well known personality in Montreal's Jewish community, active in leading organizations, who now heads the Montreal committee of Massuah, a project initiated by Toronto industrialist Alexander Grossman in memory of the six million Jews who lost their lives during the Hitler holocaust.

Massuah will consist of a college for study where young people will have the opportunity to learn about this era of Jewish history. Jewish youth from abroad and from Israel will be accommodated for study sessions and seminars. Israeli teachers will receive instruction to prepare them for transmitting the history of the Holocaust to postwar children. Recreational and cultural facilities, such as an amphitheater, library and swimming pool, will be part of the site. It is hoped that through the Massuah Institute students will have the opportunity to realize that a loss has been restored to them - the forgotten fighters will be brought to the fore transcending all ideological views and sentiments.

As this institute will serve in educating Israeli and Diaspora youth so world Jewry will be instrumental in its establishment. Committees have been formed in several Canadian cities to help in this endeavor. The Canadian commitment came during a recent visit to Canada of Gideon Hausner, the well known Israeli lawyer and Member of Knesset. Moshe Kil, Israeli Minister of Tourism, also has been instrumental in fostering this project.

In Montreal the Massuah project is headed by Sam Lowi, a well known Montreal businessman and community worker. Having felt the necessity of such a project, he has taken the initiative in organizing a committee composed of several prominent Montreal community leaders to serve with him in coordinating Massuah activities and fundraising in his city. Among his colleagues on the committee are: Fred Osiek, L.L.D.; J. Lieberman; Beno Lowi; Ben Milner; Louis Bloomfield, Q.C.; Lou Zablow.

Several parlor gatherings are now in the planning stage to precede the official opening of the Massuah Institute in Israel during the month of May. These gatherings will serve to familiarize the Jewish community with the detailed plans of the undertaking.

On a recent trip to Israel, Lowi was impressed by the progress of Massuah's development. "It is hoped that all nationally conscious members of our Montreal community will open their hearts to this world project." Knowing the caliber of leadership in Montreal's Jewish community, Lowi was optimistic about the projected fundraising to take place this month for the Massuah project.

GENERATION GAP

Montreal's Jewish Community isn't talking about the "Generation Gap" but is seeking to close it.

Since the spring of last year, a 28 member Youth Commission, sponsored by Allied Jewish Community Services, has been conferring on issues that separate adult from young adult.

They've now presented an Interim Report on their findings which calls for "full participation not tokenism" by youth in Jewish Community Affairs.

The Youth Commission is heavily weighted towards youth (21 out of 28 members) and their deliberations have focussed on the sensitive areas: inter-personal relationships, use of leisure time and work -- school.

The Commission's interim report recommends, for example, that "youth be encouraged to participate in Jewish communal activity... as full partners in its direction and fulfullment." As one step towards this goal, AJCS (the "City Hall" of the Montreal Jewish Community) is urged to elect high school and university youth as "full voting members of their Board of Directors."

Jewish activist youth have campaigned strenuously for a strengthening of Jewish Education. The Youth Commission, reflecting this emphasis, asks for increased youth representation on a newly-formed Study Committee on Jewish Education. (The Committee was formed by AJCS and Canadian Jewish Congress.)

INSTITUTE OF JUDAISM.-Doctor Harry M. Orlinsky, professor of Bible at the New York School of Hebrew Union College will be one of the theologians participating in the 29th annual Institute on Judaism at Montreal's Temple Emanu-El, on February 2nd.

Besides Doctor Orlinsky the participants will hear: Reverend Irenee Beaubien, SJ, chairman of Montreal's Diocesan Ecumenical Commission, and Reverend Claude de Mestral, director of the United Church Dialogue Center.

The seminar will be chaired by Rabbi Dr. Harry J. Stern, spiritual leader of Temple Emanu-El. The afternoon session will be presided over by Dr. Jean Ouellette, assistant professor at Sir George Williams University, who is the Christian scholar in residence in Temple Emanu-El. The aim of the Institute is to advance the study of comparative religion.

The Institute was founded by Dr. Stern 29 years ago for the purpose of building bridges of understanding among all communities.

MONTREAL NOTES

LUNCH MEET
On Wednesday, National Council of Jewish Women held an open luncheon meeting. Program: six one-act plays by the Georgian Players.

MEETING
Last Wednesday, Sisterhood of Young Israel of Val Royal held a luncheon meeting. Speaker: Lillian Lancaster. Topic: traveling.

GENERAL MEET
Sisterhood of Beth Hillel Congregation held a general meeting Wednesday night. Guest artist: Mrs. Sheindel Bernstein, monologist.

MET
Women's Group, Congregation Shomrim Laboker Beth Yehada and Affiliated Congregation Shaare Tefillah, met last Wednesday night.

PANEL DISCUSSION
Congregation Beth Aaron held a panel discussion recently. Topic: Minority Rights in Quebec -- Bill 63. Panelists: Dr. Victor Goldbloo; Prof. Jacques Ivan Morin; moderator, Rabbi Myer Schecter.

JOINT MEET
Next Tuesday evening Sisterhood and Brotherhood, Congregation Zichron Kedoshim, will have a joint meeting. Musical program: choral group of Concordia Chapter, B.B.

MEMBERSHIP LUNCH
Shaare Zion Sisterhood will have a paidup membership luncheon next Tuesday. Speaker: Wini Rider. Topic: Today's Fashion.

ANNUAL MEET
Recently Women's Auxiliary, Jewish General Hospital, held its annual meeting and luncheon. A tour of the hospital was taken.

CHOMEDEY HONORS RABBI SPIRO

The Jewish Community of Chomedey will honor Rabbi Solomon Spiro as "Chomedey Man of the Year" by tendering him a Dinner of Tribute on behalf of the State of Israel Bond program, Saturday February 14th, at the Young Israel of Chomedey Synagogue.

Chomedey B'nai B'rith, the Congregation Shaar Shalom and the Young Israel of Chomedey will cosponsor the event.

OSIEK AWARD

Fred Osiek was awarded the "Tower of David Award" in recognition of the many contributions of his time and energies he has expended on behalf of the State of Israel. Pinchas Shaanan, Israeli Consul presented the award to Mr. Osiek at the Testimonial Dinner in his honor tendered by the Cracower Society at the Shaar Hashomayim Synagogue, last Saturday, January 17th.

EVENTS IN MONTREAL

Week from Friday, January 23 to Thursday, January 29

Saturday, January 24:

6:00 p.m. - Israel Bond and Mount Royal Lodge, B'nai B'rith Dinner Dance at Shaar Hashomayim. Guest of Honor: William Liverman

6:00 p.m. - Israel Bond Tifereth Beth David Jerusalem-Dinner

Monday, January 26:

8:30 p.m. - Panel Discussion at Young Israel of Montreal. Topic: Israel, Immigration, Integration and Involvement

Wednesday, January 28:

2:00 p.m. - Book Review Forum of Temple Emanu-El Sisterhood. Guest Lecturer: Prof. Irving Layton

8:00 p.m. - Hillel Foundation. Guest: Isaac Bashevis Singer

MONTREAL OBITUARIES

ALBERT, EVELYN. - On January 11th, late of Montreal.

APISDORF, LOTTIE. - On January 7th, late of 1430 Franklin Drive, Chomedey.

BARNETT, HETTY. - On January 2nd, late of Montreal.

BLOOMFIELD, ROSE. - On January 9th, at Los Angeles, California, late of Montreal.

BRAUNSTEIN, FISHEL. - On January 6th, late of Halifax.

BRAUNSTEIN, FISHEL. - On January 3rd, late of Montreal.

BROMBERG, HARRY. - On January 10th, late of 5224 Esplanade.

CLIFF, CHAYA. - On January 6th, late of Montreal.

COHEN, IDA. - On January 5th, late of Montreal.

COLODNY, ARTHUR.-On January 2nd, in Albany, New York.

CYNA, LEON. - On January 12th, late of 2745 Bedford Road, Apt. 9.

DROZDZINSKI (DRAZEN) RIFKA. - On January 15th, late of 4697 Bouchette.

EDELSTEIN, LOUIS. - On January 14th, at New York, late of 483 Canterbury, Chomedy.

EHRLICH, MATHILDA FECHTER.-On January 2nd, late of 5777 Palmer Ave, Cote St. Luc.

EISENSTAT, CHARLES. - On January 12th, late of Montreal.

FEIGELMAN, LEAH. - On January 1st, late of Montreal and Ottawa.

GANZ, SIDNEY. - On January 12th, late of 4593 Wilson Ave.

GERTLER, GERTRUDE. - On January 10th, late of 4845 Roslyn Ave.

GESSER, SHEINDEL. - On December 31st, late of Montreal.

GINSBERG, MARY. - On January 11th, late of 11275 Philippe Hebert.

GOLDBERG, ABRAHAM. - On January 11th, late of 985 Hartland Ave.

GREENSTEIN, MAX. - On January 12th, late of Montreal.

GREENSTEIN, MINNIE. - On January 6th, late of Montreal.

GROSSMAN, BARNET.-On January 5th, late of Montreal.

HANDMAN, YUDA. - On January 6th, late of Montreal.

HEFT, ALEX. - On January 10th, late of Montreal.

HUTTMAN, REZY. - On January 2nd, late of Montreal.

ISCOVICH, ROSE. - On January 5th, late of Montreal.

KAUFMAN, SAM. - On January 13th, late of 2262 Noel St., St. Laurent.

KOHN, CAROLINE. - On January 8th, late of 3305 Barclay Ave.

LANDS (ZELANSKY), HYMAN. - On January 8th, late of Montreal.

LAZAR, CLARA.-On December 31st, late of Montreal.

LUDMAN, HERBERT J. - On January 12th, late of Montreal.

MARKIS, ISAAC. - On January 3rd, late of Montreal.

SAGER, ROSE (ELKIN). - On January 9th, late of Montreal.

SALOMEN, BERNARD. - On January 15th, late of Montreal.

SCHMELTZMAN, TOBY. - On December 31st, late of Montreal.

SERBIN, FANNY. - On December 31st, late of Montreal.

SHAFFER, LEAH. - On January 11th, late of Montreal.

SHAPIRO, ESTHER. - On January 16th, late of Montreal.

SILVERMAN, MOSES AARON. - On January 15th, late of Montreal.

SILVERSTEIN (SCHNEIDER) BERTHA. - On January 14th, late of Montreal.

SIMONYI, LAZLO. - On January 12th, late of Montreal.

SOMMER, ELLICE CLEMENT. - On January 9th, late of Montreal.

SOSNA, SAM. - On January 9th, late of 7920 Kingsley, Apt. 53, Cote St. Luc.

STEIN, SYLVIA. - On January 6th, late of 577 Carlyle Ave, Town of Mount Royal.

VINEBERG, FLORENCE B. - On January 16th, late of Montreal.

WISEBERG, JENNIE. - On January 14th, late of 7494 Wavell Road.

ZAROVITCH, CHARLES. - On January 5th, late of 12 Westpark, Dollard des Ormeaux.

Kishon

The lighter side of Israel

by Ephraim Kishon

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LO, THE PEOPLE SHALL DWELL ALONE

Tel Aviv.- That's how the "Numbers" reporter at the time headed his exclusive interview with Balam, and quite frankly, to this day we don't know for sure whether he meant to praise or to curse us. Be that as it may, ever since and to this day we have maintained our special status as the only people in the world without a single ally.

Our older citizens, that is, the Palmach fighters, probably still remember the newspaper ad we placed briefly after the establishment of the state:

Small, isolated and orderly nation SEEKS wealthy partner to ensure survival. Written offers to "For Min", -- JERUSALEM.

We still are waiting for a response.

Our ears are tuned to the slightest rustle on this wavelength, but for some reason no nation wants an alliance with us, not even the United States.

A number of years back the duty American President declared in a moment of weakness: "Israel is of close interest to us," that is, he said specifically "close," which is the exact opposite of "remote," and the State Department added promptly that "the President was trying to express his desires to maintain good relations with all the states in the area."

Most comforting, to say nothing of our country's traditional friend, the President of Upper Bingo, who declared during his stay here: "Our countries are linked together by b." That's how far the President got in his airport address when he was ousted by his brother-in-law.

Only one statesman had the guts to say openly, "Israel is our ally": the President of France and he earned our deep respect for that. True, technically the idea has not yet been implemented completely, there are still certain difficulties, yet it is nice to remember that somebody once called us "ally" publicly -- for the first and last time in history. We'll give De Gaulle his due for that at the proper time.

* * *

All these thoughts occur to the man-in-the-street as he walks along the canal bank. On the other side of his secure and agreed upon border the Egyptian batteries are standing cheek by jowl, peppering the dunes like a summer hailstorm, while on our side a young officer sits in his dugout with a sheet of paper in front of him:

"Cease fire!" he orders, "we already have fired 22 shells today, that's beyond our quota . . ."

It's small consolation that we call all our shots, when the 100 million wallowing in oil are getting everything free of charge. They have allies: Russia, China, India, France, everybody. We haven't got anyone, except Holzer.

We met Holzer somewhere in the Diaspora, at our Gentile hotel. He rang us up from downstairs fairly early in the morning. The porter told him we still were asleep, whereupon Holzer told the porter it was alright to wake us up:

"Simply tell him, 'Holzer's here.'" So the porter woke us up and we asked him: "Who is Holzer?"

* * *

"I thought you knew him, Sir,' the alien porter stuttered. "I'll ask him right away . . . where is he?"

By then he was in my room. A Jew with a nose which went out of fashion 20 years ago, small and squirming, with a bowler hat, Holzer.

"I'm from the Community," he introduced himself, "we heard you were an Israeli writer. Welcome, have you had dinner, I know a Greek restaurant, I've got a clothes shop, came from Poland after the war, Michael Holzer from Haifa, Transports, is my cousin, been three times in Israel, wonderful, the Negev; now don't you withdraw, all the anti-Semites should drop dead, we donate every year, our rabbi sends these flowers, why don't you dress, there's firing at Suez, isn't there?"

"I suppose so," I yawned, "nice to meet you, Mr. Holzer."

"Call me Al. And now you've got to come to the synagogue, they're all waiting for you."

* * *

"Dear Mr. Holzer," I said, pulling on my socks, "I'm most grateful for your invitation, but with all due respect, I'm not observant."

"That's all right. You're an Israeli, a writer. You're a Jew. You've got to come."

"Last time I was in a synagogue was at my bar mitzvah."

"Never mind. You don't have to do a thing. Not even

(cont. on page 10)

CANADIAN JEWISH NEWS WRITER OF INTERNATIONAL FAME LAUNCHES REVIEW.-Ephraim Kishon, left rear, and Herbert Appleman, beside him, co-directors, observe Laura May Lewish, left, and Corinne Kason at rehearsal with Menachem Zur, the composer.

Kishon, Israel's leading humourist, playwright and director, was in New York last week coaching James Brochu in the role of Sallah, one of the sketches that make up his musical review "Unfair to Goliath".

It opened Wednesday at the Cherry Lane Theater in Manhattan's Greenwich Village, reports the New York Times.

New York Times photo

CODE OF JEWISH LAW

by Ruthie

Recently I browsed through an English version of the *Shulchan Aruch* (Code of Jewish Law). I must say I found it extremely interesting, especially the chapter containing the laws appertaining to marriage.

One says that a man should ever be careful to respectably treat his wife, for it is only for the wife's sake that a man's house is blessed, and thus were our sages wont to say to their contemporaries: "Treat your wives honorably in order that you may be blessed with wealth."

Now I don't say I'm treated respectably. As a matter of fact, my spouse is the nicest a woman can have. But sometimes he loses his temper. And when he does, I just wave the *Shulchan Aruch* in front of him. Immediately he becomes subdued.

"Aw, pshaw!" he exclaims, "stop waving that book."

"But you're a believer of ethics," I coyly say, "and the Code of Law states....."

This gets him, and it's peaceful for a while.

Another law I like tells the husband to always lavish gifts upon his wife.

My husband is a pious man. So now I'm hankering for a mink coat, at the same time stressing this passage to him. If he won't comply readily, I'll simply cry. For it also states that God looks with disfavor upon one who allows his wife to shed tears.

Girls, so long as He's on our side, how can we lose?

One law which impresses me concerns a neighbor. "If one's neighbor has a headache which would be aggravated by the noise of hammering, then it is forbidden even in one's own house to pound grains of corn or anything like it whereby the noise of hammering will reach the neighbor's house and annoy him."

Provided I'm the injured party, I must remember to approach my neighbor upstairs the next time she practices on the piano. She's a master at hammering and pounding the keys.

And the one across the way! Her yodelling can wake up the dead. Then there's the one below whose sewing machine "zizzes" all day.

I'm sure to make myself obnoxious. But with the *Shulchan Aruch* to back me, who cares?

Seriously, though, the Code of Jewish Law is a gem of a book. Whenever I'm in doubt about something, I invariably refer to it. I find it practical, sensible and, yes, a dagger over my better half's head.

(Copyright North American Press, 1970)

Recipe for the week

STUFFED EGGPLANT WITH CHEESE

3 medium sized eggplants
1/2 lb. mushrooms, chopped
1 shallot, chopped
3 tblsp butter
3 tblsp flour
1 cup milk
1 egg, lightly beaten
Salt and freshly ground pepper to taste
1/4 cup finely chopped parsley
1 cup grated Gruyere or Swiss cheese
1/2 cup heavy cream

Drop eggplants into large kettle of water, cover and cook 15 minutes. Drain and cut in half lengthwise. Crefully remove pulp, leaving a shell 1/2 inch thick. Reserve shells.

Preheat the oven to 350 degrees. Combine mushrooms and shallot in a saucepan. Do not add liquid or oil but cook, stirring occasionally, until mushrooms give up their moisture. Continue cooking, stirring, until much of the liquid evaporates.

Chop eggplant pulp and add mushroom mixture. Heat the butter in a saucepan and add flour. Add milk while stirring constantly with a wire whisk. When mixture is thickened and smooth, add to eggplant mixture.

Add egg, salt, pepper and parsley. Divide mixture evenly among six scooped-out shells. Place in a baking dish. Sprinkle with grated cheese and pour heavy cream over cheese.

TORONTO WOMEN'S NEWS

PIONEER WOMEN

A Pioneer Women Celebration, Festival '70, was held on Tuesday evening, January 20th, at 12 Viewmount Ave.

Conveners, Mrs. Philip Band and Mrs. Lou Kirshenbaum gave a report on the bazaar and auction recently held at St. Lawrence Market.

Special guest speaker for the evening was Chaya Surchin, a Canadian (formerly of Montreal) who now resides in Israel. Mrs. Surchin is a past president of Pioneer Women of North America.

A musical parody Carmen Cohen was presented by a group of 21 volunteer workers for the Baycrest Geriatric Center.

SONS OF ABRAHAM

The newly-formed Sisterhood of the Sons of Abraham Lodge held their second meeting at the home of Mrs. A. Liss, 35 Mount Royal on January 12th. Chairlady, Mrs. M. Ross; Vice-President, Mrs. M. Eisen; Recording Secretary, Mrs. A. Solnick; Treasurer, Mrs. A. Liss.

Plans are now underway for forthcoming social to be held on February 28th, at Judean Hall on Holloman Road.

A joint meeting of Sisterhood and Brotherhood will be held at 101 Marlee at 8:00 p.m. on Sunday, January 25th.

MIZRACHI

Sunday, February 8th, 3:00 p.m. Toronto's Mizrachi Hapoel Hamizrachi women will present a unique fashion show featuring sixty garments for young children and teenagers produced by the students of the Beer Sheba Vocational High School in Israel. The show will be held at Toronto's Shaarei Tefillah Synagogue, 3600 Bathurst St.

ENGAGEMENT

Sittayoun Cohen - Sabbah. Mr. and Mrs. Nissim Sittayoun Cohen proudly announce the engagement of their son HENRY to ROSETTE, daughter of Mr. and Mrs. Messod Sabbah of Toronto.

HUMAN RELATIONS

LEST WE FORGET

DR. ROSE N. FRANZBLAU

QUESTION: About once or twice a year, I seem to lose my ability to function intelligently. I make stupid mistakes. I become very depressed.

I have held a responsible job for the past eight years, which pays above average wages. During these periods of inadequacy, I cannot seem to compose a well-worded letter, and make numerous errors which I don't see until too late.

I am 48, of average intelligence. Most people find me extremely capable and reliable, ask for my advice and consider me an authority on certain subjects. I am not going through menopause.

I have been married for 28 years, and have two college sons who are doing nicely. My problems are average and I cope with them fairly well. My parents are living and well. My husband was under psychiatric care 12 years ago, at which time I spoke to the doctor several times, but he never suggested that I consult a psychiatrist.

We have a happy marriage and look forward to happiness for our sons.

ANSWER: A present happening can recall the forgotten past. The person may begin to relive it all over again in her conscious mind.

Operating in an inadequate fashion in the present can be a punishment for hostile feelings felt in the past.

Such people are happy and grateful most of the time to be able to take on normal or even above-average responsibilities of work, marriage and parenthood. But at times the person will make unusual mistakes as a way of testing to see if she will still be acceptable, in spite of all the errors she now makes.

The understanding you gave your husband when he was in treatment has certainly paid off in your good relationship during that time and since. You may have felt that this was some kind of reflection on you, and that if you had been a better wife, he wouldn't have had the emotional problems he did. But then after the self-flaggellation, you may have counter-attacked by blaming him for putting something over on you. You then conclude you cannot be as smart as people say you are.

You live having people turn to you for advice and counsel. But then you may wonder why you don't understand yourself better. With all the rewards that come from working full time, there may be times when you feel imposed upon. As a wife and mother you still have the responsibilities for running and taking care of your home. To let the family and others know how hard it is for you, you make mistakes and don't operate as well as usual.

* * * * *

Perfectionism is unrealistic as a goal and often makes for more mistakes and failures. Even though your problem is a minor one, you should not have to suffer with it unduly in your attempt to solve it by yourself. It could be worked out with the help of an expert in a comparatively short time.

Perhaps when you admit that you cannot come up with all the right answers, all of the time, you will not feel so guilty and inadequate when you make a mistake now and then, as everyone does.

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The people shall dwell alone

(cont. from page 9)

pray. Just sit there."

"If they call me to the Torah, I won't know what to do, Mr. Holzer."

"Call me Al. I'll fix it so the rabbi won't call you. As long as you're there. Ten minutes. Just leaf through the prayer book. You've got to come."

"Why?"

"So they should see you."

Predictably, we let Holzer drag us to the synagogue, our head covered with a borrowed skullcap, our heart aflutter with mute fear. Holzer stepped in front of us like the proverbial pillar of fire before the camp. He went straight up to the rabbi deeply immersed in his morning prayer, and the rabbi winked at us and waved in a friendly way, as if saying: don't be afraid, I won't call you to the Torah for all the gold in the world.

* * *

The cantor raised his voice and intoned a personal blessing for the State of Israel, while the dozen or so Jews in their worn pews stopped rocking for a while and threw us amiable looks as if we were old, old acquaintances.

And we felt as if we were indeed old, old acquaintances.

Holzer sailed among the pews humming psalms, whispering to the notables, pointing at us, and in the end coming up and -- grinning bashfully -- enveloping us in a prayer shawl.

We looked at Holzer, commuting ceaselessly between the rabbi and the heads of the community. He had short, bandy legs, the way the nice Gentiles drew him in gentler times and his hat slipped back on his head, as if he were talking to a client in his clothes shop.

From time to time he blared Yasharkoah! at the top of his voice, dashed over to us and read in our stead from the prayer book, raising apologetic eyes heavenwards, then engaged his neighbors in purely commercial conversation.

A little Jew, by any standard, nothing special, Holzer.

* * *

For the past 20 years, ever since coming to Israel, this writer has made superhuman efforts to become swallowed up in the Great Semitic Space, to see in our neighbors his distant relatives, to fraternize with the notables of East Jerusalem, liberally sprinkling his conversation with Arab expressions.

Sometimes, especially when partaking of Channel 6 by courtesy of the Hashemite Kingdom, it seemed to us that we were indeed on our way of becoming one of them, in love with shishkebab and baked lamb. But kidnapped to that synagogue in the distant Diaspora, the realization grew upon us, as clear as the sun at noon, that it was quite hopeless: we felt no attraction whatsoever toward the notables from East Jerusalem, or toward the merchants of Nablus. We loved Holzer and that was that.

Because he loves us, because he loves Israel. Because Holzer's eyes shine with tears of joy whenever his fingers touch a phoney emissary of the Jewish State. Because he is plagued by pangs of conscience 24 hours a day for not going to Israel, hires a Hebrew teacher from Petak Tikvah for his sons -- and his sons don't learn a thing.

Because these Holzers hand over their loot to the Keren Kayemet as naturally as if they were silent partners. Because they eat avocado, though they can't stand the sight of it. Because they blissfully sign their names in Hebrew characters more befitting a first grade tot.

* * *

Because we cannot do a foolish thing in an international arena that Holzer should not defend us to his last breath. Because in his house there hang pictures of Moshe Dayan, Mrs. Rachel Ben Zvi and Jerusalem. Because when the Six Day War broke out, his community took a unanimous decision: as of that day, the whole property of the community belonged to the State of Israel. Because they are so naive, silly, observant, Zionist . . .

Therefore, at a time when half the world is preparing for the confrontation with us, and the East is saturating our neighbors with guns while we are getting a surfeit of advice from the West, we know all the same that somewhere in the world we have an ally, faithful and unflinching certainly not less so than the Camp of Peace on the side of our neighbors -- Holzer the clothier.

It's time we called him Al, really.

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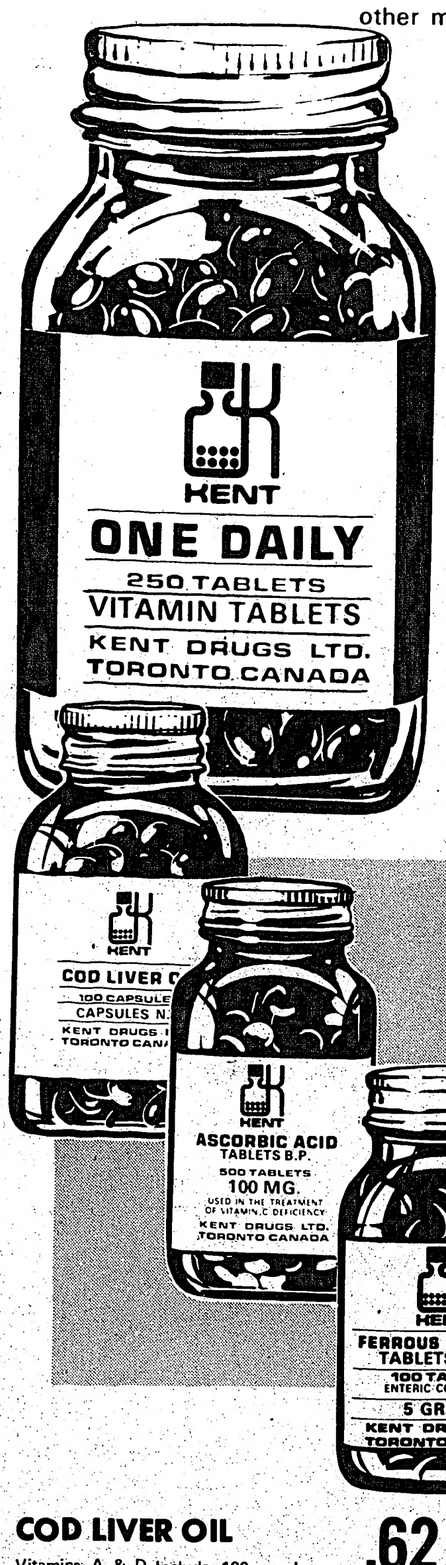

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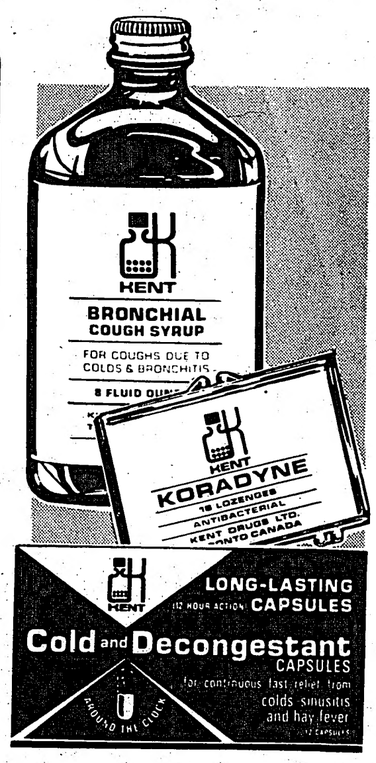

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